The Churchman.

REV. WILLIAM WALTON, A.M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XIX. NO. 25.—WHOLE NUMBER 961

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Daily Public Worship.

PUBLIC WORSHIP is celebrated, every Week-day, in this city, and Brooklyn, as follows:

In Trinity Church, ... At 9 A. M. and 3 P. M.
In All Saints' Church . . . . 6 1-2 "
In St. Luke's Church . . . . 8 " 6 1-2 "
Holy Communion every Sunday at 7 A. M., except 2nd Sunday in the month, at the usual hour.
In St. Clement's Church . . . . . 8 "
In Calvary Church . . . . 8 " and 6 P. M
In Church of The Annunciation . . 6 " and 6 "
In Church of The Holy Communion . 7 1-2 and 6 "
On Fridays, evening Prayer, with Lecture, at 7 1-2 P.M., and on Saints' Days a second service, Lecture and Offertory, at 11 o'clock A. M.
In Emmanuel Church . . . . 8 A. M., and 6 P.M. on Fridays and Holy Days.
In Church of The Holy Apostles . . 8 "
In Grace Church Brooklyn Heights,. 6 " and 6 "

Calendar for August.

19. Eleventh Sunday after Trinity.
24. St. Bartholomew the Apostle.
26. Twelfth Sunday after Trinity.

September.

2. Thirteenth Sunday after Trinity.
9. Fourteenth Sunday after Trinity.
16. Fifteenth Sunday after Trinity.
19. Ember Day.
21. St. Matthew the Apostle. Ember Day.
22. Ember Day.
23. Sixteenth Sunday after Trinity.
29. St. Michael and All Angels.
30. Seventeenth Sunday after Trinity.

Poetry.

For the Churchman.

On Seeing a Stranger enter a Church,

DURING THE CELEBRATION OF HOLY COMMUNION.

Stranger, more softly tread, 'tis Holy ground!
With reverence bow in presence of thy God!
From yon high altar, white robed Priests around,
Give forth the mystic gifts—thy Saviour's Flesh and Blood.

Mark the faint foot-falls, 'mid the stillness deep
Of this religious hour;—In the dim light
Christians go up in faith, and meekly keep
A Eucharistic feast, in this most holy rite.

List to the words said to each kneeling form,—
"The Body and the Blood"—of Christ Supreme,
Who came to die for man,—a rebel worm,—
And by His precious death a guilt-doomed world redeem.

Behold of Calvary's mount the pictured scene!
The tumult raging, and the sunlight fled:—
See! from their graves aroused the dead have been,
When the cry, "It is finished," is by Jesus said.

See! standing forth the "Altar—Cross" alone,
Where bled the Lamb—the Paschal Lamb for all;—
Dread instrument of guilt!—the pangs we own,
With tearful joy, thou caus'dst, nor would thy deed recal.

Veil, stranger, veil thy face! pride cast away—
Gazing on scene so pure—Angels are there,
And while Amens are breathed, their golden harps they stay,
To catch of faith and penitence the whispered prayer.

Brooklyn, 1849. H. P.

Selected Matter.

From the Christian Remembrancer. *

Confession and Absolution.

We have arrived at this point then,—that general forms of absolution occurred in the ritual, in the time of Morinus, which the tracss of ancient usage retained in some remote corners, proved to have been originally designed to possess plenary efficacy; but that such forms required to be construed differently, since the new system of laws completed by the decree of Innocent III, A. D. 1216, had altered the intention of the mediaeval church. Are we not justified then in affirming, that when the church's laws returned to their old course, her formularies would resume their ancient significance? That such was the design of the general absolution and confession introduced in 1548, is evident enough. For not only was "a humble confession to God" required, but also "the general confession to the church." The last are not idle words. How little soever our present usage may be an exact return to the practice of antiquity, yet such a result was clearly desired by our Reformers. "Erit, si volumus Dominum Jesum solide regnare super nos, et disciplina tota penitentiæ atque emendationis peccatorum in Ecclesiis restituenda. Bucer's remark on the Commination Service, (Script. Angl. p. 491.) It was plainly hoped, therefore, that the general confession would be as real, and the general absolution as valid, as in the days of St Augustine. In the last were retained those general terms which had been originally designed to convey plenary forgiveness to the penitent; and since the previous limitation was withdrawn, their full efficacy was again to be exerted.

That such was the general history of the church's proceedings might be shown at large, if our limits allowed us to enter fully into the question. For example, in 1549 the Daily Prayer did not contain the form of confession and absolution, which was confined to the Liturgy. But then the Liturgy, as its rubrics testify, was designed to be daily celebrated in cathedral and many other churches, and on the week day not unfrequently even in parish churches. When the use of the Liturgy or Communion office was found to be infrequent, the Confession and Absolution were prefixed to the daily Morning Prayer. This was the change made in 1552. As yet, however, the church was only feeling her way to the full expression of her opinion: the notion might be discerned, that the Holy Communion should be preceded by a more formal declaration of forgiveness. In the Daily Prayer the minister was not enjoined, as in the other case, either to stand up or to turn towards the people. Towards these things however, the Church was slowly progressing. Bishop Sparrow recommends them as manifestly suggested by the requirements of the service, and they were formally prescribed by the Scotch Prayer Book of Laud. Thence the one has found its way into our rubric, and both, we suppose, into the practice of all intelligent officiators. The Absolution moreover, has been assigned specifically to the *priest*. Now looking at the general nature of the Church's offices, these matters, except the last, are not essential; the true efficacy of the office is indicated by Bishop Cosin, even when he doubted respecting the exact description which ought to be given to it;—it is the admission of the penitent sinner to that place in the Church's list, with which the gift of pardon is intimately associated. And here we would express our conviction that Mr. Maskell has greatly overrated the differences which prevailed among preceding ritualists. Their systems are not six or seven, as he alleges, but only two. The one supposes that a real gift is bestowed in absolution, the other denies it. Mr. Maskell himself is the only real exception to this rule, since he joins alternately with both parties. The divergency in their mode of speaking does not affect the gift which is bestowed, but only the manner of describing it.—Now, it is a matter of comparative indifference whether the Church's ministers are to be understood as praying or preaching, as judging or declaring; the real question is whether their instrumentality is employed by the Most High in bestowing on penitent believers the gift of pardon. Even Wheatley, though an apparent exception, is not essentially opposed to his brethren. He imagined indeed, from the authoritative tone of the Absolution in the ritual for the sick, that it must refer to the mere relaxation of ecclesiastical penalties; but then he goes to add the further argument, that the real absolution is comprised in the prayer which follows. This position Mr. Maskell has effectually overthrown, by showing that the prayer occupied the same place when the form of Absolution was certainly designed to be efficacious. And since the process of pardon is not a sentence passed once for all, but the admission to a higher life, its greatest steps do not exclude some further advancement. The argument, therefore, of Wheatley is a needless refinement, which further inquiry shows to have little ground in history as it has reason. In like manner it seems that Bingham designed to represent absolution as equally necessary when it could be had, with the sacraments of grace. All that he asserts is, that "of God can save martyrs and believers without visible and external baptism; he can absolve them without visible and external absolution." (Letter 1st on Absol.) So that both of these writers may be referred to the same class with Cosin, Sparrow, Overal, Comber, and all our great canonists, who have ever declared with one voice, that in her absolutions the church acts with a real power, truly dispensing to the faithful and penitent that gift of pardon of which it has pleased her Father above to appoint her to be the channel. As her requirements during the middle age led her expositors to suppose the plenary exercise of her gifts to be limited to a certain specified line of operation, so has the different conduct of the English Church suggested a different conclusion to her intelligent observers.

And this becomes still more clear, if from the consideration of individual expressions we mount to the general principles of her office towards men. For the Church is the revealed line of God's action in that work of re-creation in which it has pleased Him to labor. She is the appointed channel, the living law, through which the Mediator who was once visible among men, is spiritually present. Her ordinances therefore, are all replete with life, her voice is the utterance of God's oracles, and her children are bound by true union to the Most High When He took our nature in the Virgin's womb, there commenced that mysterious work, of which every sacrament and every declaration of God's forgiveness is a consequence. In this work He is the sole original agent; He delegates to no man an independent authority—He himself cleanses, feeds, forgives, accepts the sinner,—His ministers cannot exclude their chief, or occupy any separate position. Of all this Mr. Maskell has evidently a just appreciation:—

"The spiritual life," he says, "is as real as our earthly. Having been new-born in Baptism, and at that time made children of God, even as by our natural birth we are children of men, we must, whether we would have it so or not, if we would be saved at all, go on and grow. We must grow in heavenly strength, and power, and capability. This increase comes to us, not of ourselves alone, or by our own efforts, but in God's sacraments, the means of grace and aid which He has appointed. If we increase, then we are subject to no decay; no, strictly not, even in our bodies, for they die only in order to immortality. That which is sown is not quickened except it die. But if this growth be checked, or marred, or stayed, then we must seek for remedies; as the earthly body is helped in sickness and disease by medicine, and restored to its full powers again by bread and wine."P. 243.

But though our author in this and other passages does justice to the reality of that process whereby the Most High re-creates men to be "conformed to the image of His Son," there are statements in his work, which might convey a contrary impression. It is plain that God's process of renewing mankind is *one* process, whether it employs the medium of the two great sacraments, or works through the instrumentality of other sacramental ordinances. Those whom He forgives are really forgiven, His favor is a true acceptance; He who benefits us is a single agent, and therefore one channel through which he bestows His gifts cannot in the nature of the case interfere with another. If those who are united to Christ in the Eucharist are truly united to Him, they cannot wait for some other means for the acquisition of forgiveness. Pardon is implied by the nature of the case, in favor of the King. Adoption to be His heir removes, *ipso facto*, the stain of slavery by which men were formerly discredited. He will not adopt those whom He does not truly make partakers of that higher nature which he bestowed upon mankind in His only begotten Son, but when so adopted, they need no other process of enfranchisement. We may quote a remarkable precedent from our national history, in which the rules of English law, were expounded by one of those great minds, who discovered in them their true origin in the deepest principles of man's nature. For thus it is that human law has its real dignity; it is the fullest expression of those maxims of unwritten truth, the possession whereof belongs to man as the residual image of the Most High. When Sir Walter Raleigh was employed in the king's service after he had been convicted of treason, Lord Bacon told him, on his proposing to sue out a formal pardon:—"Sir, the knee timber of your fleet is money; spare your purse in this particular; for upon my life, you have a sufficient pardon for all that is past already; the king having under his broad seal made you admiral of your fleet, and given you power of the martial law over your officers and soldiers." It detracts not from the applicability of Lord Bacon's rule, that this noble spirit was sacrificed to the jealousy of the Spaniards through the baseness of the pedant king. He with whom we have to do is no captious sophister, to use Hooker's words; the large and liberal maxims of His just dominion are but imperfectly represented by the uncertain equity of the children of men Now we think that Mr. Maskell's work does not do full justice to this great principle. There is a technicality about some of its statements, which would seem to imply that absolution was a distinct and independent gift, separable from the general course of the dealings of God. We are sure that such cannot be our author's intention, but such seems to us the effect of those limitations, whereby he seeks to prevent one ordinance of the Gospel from clashing, as he expresses it, with another (p. 195.) The result of this system would be, that too much would be assigned to the *mean itself*, as an independent process:—that the personal interference of the real agent, whose efficacy in one line could not encroach on His efficacy in another would not be adequately appreciated. It is this constant reference to the great Author of men's salvation, Who is is truly to be discerned in all the ordinances of His grace, by which alone the Church's system can be vindicated from the imputation of formalism.

Perhaps our author has been in a measure led to this result by the conclusions which are not unnaturally suggested by those gross perversions of discipline which prevail at present in the Church. Church discipline differs of course, from that of the State, because the main object of this last is the benefit of the community; whereas, the improvement of the individual should never be lost sight of in the former. The Church's sentence, though not indifferent to the design "that others may be more afraid to offend" yet seek in the first place that the offender's spirit "may be preserved in the day of the Lord Jesus." Such is the statement of our Prayer Book: such is the order of St. Paul. "The Church aims," says St. Chrysostom, "not at destroying the sinner, but the sin." Perhaps the necessity of guarding against the misrepresentations of the Novatians may have led even the ancient church to lose sight in some cases of its true object, but it was reserved for the secularity of modern times wholly to forget it. Of this Bishop Gibson made just complaint in the last century, and it is noticed in the truly Apostolical charge, which has just been published in New Zealand.

"In its origin," says Archdeacon Wilberforce, "church discipline "is a part of the Divine rule of the Church; but it has been treated as though it took its rise from the appointments merely of society. Its true object is the salvation of souls, but the security of the state has been the end proposed to it. For the spiritual sanction which should attend it has been guarded by the doubtful weapons of human coercion. As God's ordinance it was the greatest blessing; as man's enactment, it became the most intolerable curse." —Church Courts and Church Discipline, p. 18.

It must surely have been these abuses which led Mr. Maskell to say that "excommunication and the slighter censures of the Church which sustain outward unity by enforcing outward discipline, are powers of very inferior kind." p. 171. No doubt excommunication, when seized upon by the state, and employed for a temporal purpose, is desecrated and destroyed; but looked at in itself, what is it but a result of that Divine rule which was committed to the Apostles? And this whole system of the Church, whereby its officers bless, and heal, and edify, we cannot pass by and get rid of, as though we had some other mode of approaching to God. Our author considers the Church of England to be justified by ancient practice in declaring auricular confession not to be essential to salvation. Since he maintains that no absolution is valid which is not consequent on such confession, it follows that absolution also is not essential. But since he adds likewise that the two great sacraments were not appointed for the purpose of communicating the gift of pardon to Christians, we ask, what means which do impart it, remains to the Church?—How are men to be assured of the forgiveness of sins? So far as we can see, the result would be to leave men to something very nearly bordering on natural religion. This we are sure cannot be our author's intention; we mention it only as the difficulty by which his system appears to us to be embarrassed. For let it be allowed that general absolutions are not of full prevalence in conveying the remission of sin, and we are wholly unable to find our way out of the following dilemma,—either the church would do wisely in requiring individual confession, as Thorndike maintained, but as is not maintained by our author, or else forgiveness of sins is to be sought for in some other way than through the ordinances of the Gospel. Now this last alternative appears to us to be a transference of men's hopes to natural religion from that which is revealed. And, therefore we should infinitely prefer the view of Thorndike to that of our author. Mr. Maskell indeed, refers us to the statements of Scripture, and to our "Advocate with the Father, Jesus Christ the righteous." But if these truths are set forth, rather as giving us a different view of the character of God, than as providing the means whereby we are to approach Him, they come to little more than an enlightened kind of natural religion. What is characteristic of Christianity is that channel of intercourse which is opened to us through oneness with Christ. Our author tells us indeed, that absolution is not stated in Scripture to be essential, as are the two great sacraments of the Gospel. But is not union with Christ in His Church declared to be essential? And is not that ministry of His servants, one portion whereof is the laying on of hands, a step in this necessary course? Do we not pray for the sick, therefore, that they may be preserved in the unity of the church? Is it not essential to have "our fellowship with the Father, and with His Son Jesus Christ?" "The necessity of believing the Holy Catholic Church," says Pearson, "appeareth first in this, that Christ hath appointed it as the only way unto eternal life. We read at the first, that the Lord added to the church daily such as should be saved; and what was then daily doing has been done since continually: Christ never appointed two ways to heaven; nor did He build a church to save some, and make another institution for other men's salvation." Of course we do not presume to judge individuals, who will be dealt with according to their several opportunities, and to the general principles of the government of God; but we are safe in affirming that such pardon of sins as is implied in the whole principle of God's government of the church must needs have some authorized channel for its transmission. And what can be the usual channel of such a gift, save the instrumentality of those, the very charter of whose office is the possession of the keys! We cannot admit, then, that the ordinary exercise of absolving power, as expressed in the general declaration of God's pardon, is without forgiving efficacy. It seems to us a real link in that golden chain, whereby Heaven and Earth are bound together. It's principle is God's presence through Christ in the Kingdom of His grace, accepting the humble and penitent "in the Beloved."

From the English Churchman. July 5th.

The Princeites or Lampeterians.

In devoting the space which we did last week, to the strange record of the sayings and doings of sundry fanatics, we felt sure that the majority of our readers would, on this, as on most occasions, give us credit for a higher object than to supply mere news, or something to pass away time, or to wonder at, and talk about. As we have said, before now, and it may be well to repeat it, our main object is to supply materials for those who are diligently watching, and earnestly striving, to do the Church's work, in the Church's way, in their several stations, and especially in promoting the spiritual and temporal welfare of their poorer neighbors. And sorry should we be to put forth a single number of this journal which did not contain a far larger proportion of such materials, than of mere ephemeral, and more *amusing* matter. We are in earnest, and we address ourselves to those who are in earnest, and to no others. Lawyers and medical men do not look for *amusement*, but for *material to work with*, in the periodicals devoted to their respective professions.

The case to which we have referred, is one which affords a most useful lesson, and a deep and solemn warning. It may have been remarked by many of our readers, that several of the names connected with it are Welsh; in fact, the whole movement, we believe, originated in Wales. Some ten or more years since, a few of the students at St. David's College, Lampeter—whether with or without the knowledge of the Vice-Principal, (Dr. Ollivant, now Regius Professor of Divinity at Cambridge,) we cannot say—combined together for some especial devotional objects. They persuaded some of their young fellow-students, if not others, to join them, for a time, at all events. Of two of them, only, do we know any thing more than was brought out in the course of the trial which we reported last week: one became a Romanist, two or three years after his ordination; the other is the Rev. H. J. Prince, the leader, if not the originator of the movement, and who figures so conspicuously in the proceedings developed in the recent trial.

From a work of Mr. Prince's, published in 1842, we learn that his first Curacy was at Charlinch, in Somersetshire, "a small parish near Bridgewater, containing not above two hundred souls," the Rector of which was the Rev. S. Starkey, now, we believe, one of the "four apostate clergymen," residing at the "Agapemone," and whose sister subsequently married Mr. Prince. In his book, Mr. Prince tells us, that when he took charge of this parish, "there was—with the exception of his own household—not so much as *one* person either converted or awakened;" in other words, he preached what is called "Evangelical" doctrine, and, instead of teaching them as the Church does, that they were "born again" in Baptism, and reminding them of the awful consequences of neglecting to use the gifts which God mercifully bestowed upon them, in that Holy Sacrament, he urged them to seek a "new birth," of man's invention. For twelve months, he says, his labor, among his own people, was in vain; but, three persons from an adjoining parish were "converted." After a time, however,

"Thirty persons began to express a concern for their souls. Not long afterwards, the Rector, a man of God, came to reside with him; it graciously pleased the Lord to unite them very closely in spirit. . . . In October, 1841, they appointed . . . . a prayer-meeting, on Tuesday evening, for the *awakened*, and, as a few were now converted, another on the Lord's day morning for these."

Here, then, we see it plainly acknowledged, that Mr. Prince and Mr. Starkey laid the foundation of their system in a palpable violation of the doctrine and discipline of the Church, which both had solemnly vowed before God to follow and to uphold. In what Rubric or Canon of the Church did they find the slightest authority for dividing baptized men and women into "awakened" and "converted" classes, and for holding public prayer meetings, separately, for each?

"In November, some of their people were led to meet once a week, and pass the night together in prayer for the outpouring of the Holy Ghost; they prayed especially that the Spirit might come, with greater power, on the minister, that the word from his mouth might be more mighty; and God very wisely answered this prayer, by taking His Spirit for a time entirely away. The Rector and Minister were so shut up, that the latter could not preach, and neither of them could pray. At the prayer meeting, November 16, the power of the Spirit appeared quite gone, and the minister, in trying to expound from Isaiah iv., made a miserable failure. On Nov. 19, when attempting to preach from Luke xv., he felt as if he were bereaved both of the faculties of his mind, and the use of his speech; he could not possibly preach—no, nor speak, to the people; in fact, he felt so dreadfully shut up, as well as oppressed in spirit, that he was compelled to state his condition to them from the pulpit, and, instead of preaching to them, to intreat all who had praying hearts to come into the Rectory, and pray for him. About fifty attended, and several prayed. This very peculiar dealing of God with the minister made a deep impression upon many; it led to some heart-searching among the believers, and showed them that they had been looking too much to the instrument, and too little to God; thus all were made sensible that the minister was but an earthen vessel, and the Lord's people were stirred up to pray yet more that the power of the Spirit might come on him.

"On the following Sabbath, November 21, there was some spirit of prayer at the meeting, though the minister still continued shut up; he preached in the morning, from Ezekiel iii., 26, 27. His address was directed chiefly to the praying people, to encourage them to persevere in prayer and waiting upon God. In the afternoon, the Church was unusually full; the minister felt as if he had nothing to say; he was still shut up. In the pulpit, however, the spirit of prayer came on him, and he prayed for twenty minutes, with considerable unction; he then told the congregation that he would read the text to them, (Eph. v. 14,) and that if the Lord were pleased to speak by him, He would; and if not, he must hold his tongue, as he could not speak *from himself*. He had scarcely spoken these words, when the Spirit came on him, with power. Certainly *he* did not preach, but the Holy Ghost preached by him. The word was not vehement, and far too solemn to be violent; but it was searching as fire, heavy as a hammer, and sharper than a two-edged sword. As the Spirit proceeded to dictate, and the minister to deliver the most awful appeals to the consciences of sinners, an extraordinary stillness of spirit stole over the people; even the children in the gallery, usually a turbulent and noisy set, seemed awe-struck, and sat looking in each others faces, in silent astonishment. During the frequent pauses made in the discourse, a death-like stillness pervaded the whole Church, so very solemn, that one almost seemed afraid to breathe, lest something should be disturbed by it. Several men and women sobbed aloud; the heads of most dropped on their breast; the hearts of all were awe-struck.* At the close of the sermon, the minister requested all who were deeply impressed to remain behind; about sixty did so, with whom he engaged in prayer."

Here again, solemn vows, rubrics, &c., are utterly set at nought. So far, adults only, were concerned.

"December 19.—On this day, the 'revival' in the *school* commenced. For fourteen months, the minister had labored no less in the school than in the Church, without witnessing so much as *one* child become even serious. At length, having waited on God for guidance, and being *assured* it was His will, he went to the school, and told the children, that, as they were such *hardened little sinners*, and would not hear him, he should speak to them no more of Jesus; in fact, he left the school for about three months, *until it nearly dwindled away*. On December 12 and 15, he had spoken to a few of the children, with some power; on this day, the 19th, the Lord directed him to announce, from the pulpit, that, if any persons would send their children to the schoolroom that evening, he would lecture to them. Accordingly, about fifty were assembled. The word spoken was at first very solemn; but, in a few minutes, the Holy Ghost came on the minister, with the most tremendous power. . . . indeed, the Lord really seemed to have made the mouth of the minister like a sharp sword; so tremendous was the power of the word then spoken. In about ten minutes, the spectacle presented by the schoolroom was truly awful; out of fifty children present, there were not so many as *ten* that could *stand upright*. . . . During the prayer that followed . . . . the walls of the schoolroom quite resounded with the sobs and cries of the children, kneeling on the floor . . . . not *weeping*, but, literally *deeply wailing*. . . . .

"December 21.—There was a fast observed, to-day, of twelve of the adults, who appear to be on the borders of eternal life, yet unable to enter in. Most of them have been much stripped and emptied; and are now fast shut up in *unbelief*. December 25, Christmay-Day. The whole body of believers spent the day in *fæsting* and prayer. . . . December 26—Considerable power attended the word in the schoolroom, though not so much as on last Sunday. . . . . The convictions of the children are becoming deeper; in others, *they are wearing off*. January 23.—There was very great power in the school-room this evening. It was the pure *Gospel* that was *preached*."

Mr. Prince, like many of his "Evangelical" brethren, thinks nothing of violating the law of the Church, and teaching the people to prefer an unlicensed and unconsecrated building to the Temple solemnly set apart for God's service.

"Feb. 6.—We had a pleasant season at the Lord's table. . . . . Fourteen believing children, from nine to fourteen years of age, (unconfirmed, of course) communicated with us. . . . . How good and gracious is the Lord! He did for us *more* than we either *asked* or *thought*: we asked for a *dozen*, and He gave us *fourteen*."

At last we come to the following record, which will surprise no one; indeed, it is much to be regretted that in this and similar cases, the remedy for such cases is not much more promptly applied:

"May 4.—The minister had his license revoked by the Bishop."

Here we take our leave of Mr. Prince for the present; but we shall probably return to the subject; meanwhile, we call especial attention to these important facts:—1. That Mr. Prince's fundamental error in *doctrine*—the denial of Regeneration in Baptism, and the consequent adoption of the Calvinistic heresy of Election and Conversion—is *at the very root* of what is popularly, but most erroneously termed "Evangelical," teaching; 2. That his unauthorized *practices* are adopted by several of the so-called "Evangelical" clergy; 3, That he and his Rector, as well as two other clergymen of the same school, have gradually arrived at this consummation—the denial of the necessity or efficacy of prayer to Almighty God, including, we presume, all religious ordinances, and, avowedly, the observance of the Lord's day. In fact, according to the evidence of one of the lay members of the community at the Agapemone, the main or sole objects of their lives is, to "eat, drink, and be merry."

Communications.

For the Churchman.

Molyneux vs. Baptismal Regeneration.

There fell accidentally into my hand the number for July 28th, 1849, of the "Christian Observer." Hastily glancing over its contents, the following notice caught my eye—(which the reverend editor will please transcribe, with the few comments, if according to his pleasure:)

"Molyneux on Baptismal Regeneration." Philadelphia; J W. Moore, 293 Chesnut Street. 1849.

This is a handsome pamphlet of 34 pages, in which the writer maintains very successfully, that the doctrine of Baptismal Regeneration is in open conflict with the Word of God; and he endeavors also to prove that it is opposed by the standards of the Protestant Episcopal Church. His argument to prove that the standards of his Church are opposed to this error, may be entirely satisfactory to himself —it may perhaps satisfy some pious members of his communion; but it will not probably convince the Bishop of Exeter—nor will it satisfy the members of other Churches, as long as Episcopal ministers offer the prayers which their liturgy imposes on them, in the Baptismal Service. After administering the rite, they are made to say, in the prayer prescribed for the occasion:

'We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with Thy Holy Spirit, to receive him for Thine own child by adoption, and to incorporate him into Thy holy Church.'

On the last page of his tract, the author appropriately asks—'Will all baptized persons be saved? Popery itself would shrink from such an avowal. Then, how can all baptized persons be regenerate? And how can the Church of England teach that they are so?' And, we ask, does she not *teach that they are so*, publicly, every time one of her ministers administers the rite of baptism to an infant? She may teach doctrine, as our author shows, directly opposed to this error—but does she not also teach this un-Scriptural dogma, in the most impressive form, in her prayers to Almighty God?! Our author can, if he choose, convict the Episcopal Church of teaching doctrines that are directly inconsistent with each other—but we think it will be difficult to prove that she does not teach the dangerous error in question, until she reforms her prayer-book."

'Consistency is a jewel' anywhere. An involuntary respect is felt for it, even when based on error. We had rather see the Musselman *consistent* with the principles of his creed, than "a wolf in sheep's clothing." With the particular author or his pamphlet, we have nought to do—not having perused (nor felt inclined) its contents;—but we are truly pleased with *every* testimony to Catholic truth—and when found among those professedly opposed to the standard doctrines of the Catholic Church, "we rejoice, —yea, and we will rejoice."* While this testimony unfolds what we, as Churchmen, believe unsound views;—yet we respect the individual as true to his cause—and though he condemn our noble liturgy, we are glad it is *understood*. And as such evidence multiplies, so increases our appreciation of its value. And let me ask, Where would have been the Church *without* a liturgy? Sought for, but not found—lost among the clash of human opinions—confounded with every heresy and *ism* since the primitive ages! Say not, with God's holy Word in possession, no such result could ensue. What heretic but finds a reference to holy Scripture best suit his purpose? Not that we undervalue the blessed gift of God to his Church—"God forbid!" for it is the standard of our faith—but we would that every Churchman *also* understood and valued his liturgy. For illustration, we *might* direct the attention of our readers to the Congregational or Presbyterian (*one* as to doctrine) Church—we might say, look at their early standard in this country: (*i. e.,*) the "Saybrook Platform,"—compare the doctrine (referred to,) as contained *therein*, with (I had almost said, the *degenerate* "Articles," not to say *creeds* of the present day! Look at Genevan theology now! But we forbear, as those who have nothing to do with "the mote in our brother's eye,"—Christian charity embraces a Christian brother, so far as he walks in the steps, and after the commands of our blessed Lord—but she also *as heartily* renounces all his errors—submitting all *judgment* to *Him alone* Whose province it is to judge. But mournful it is truly, when those *within* the bosom of the Church—who have been baptized into the body of Christ, despise their birthright? We wonder not that they are *faint* and *weary*—or even ready to sell it—when we consider *what nutriment* is substituted for the Mother's milk!! Oh that such were content to walk in their own inconsistencies, without seeking to undermine the faith of those whom the Church would still cherish as a faithful Mother, without giving ear "to doubtful disputations."† Could the sin of schism be greater? Though we sorrow for the individual, as he *consistently departs*—and would "restore him, in the spirit of meekness," for his *own* sake—we rejoice that the Church is becoming like gold in the Hand of the Refiner—more *pure* from such refining. Thanks be to God, Truth shall stand, and the gates of Hell shall not prevail against His Church!

Plain-Dealer.

Philadelphia, August 3d, 1849.

For the Churchman.

Amid the unfortunate divisions and contentions of the present day, even on the solemn subject of religion, the Christian moralist delights to see the quiet and efficient working of an agent whose influences are all for holiness and peace, all conservative, all instructive and edifying, all favorable to the progress and abiding among men, of faith, hope, and charity. This agent is the Book of Common Prayer. It has its enemies, who directly and violently oppose it, or sensible enough to know that it is hopeless to endeavor to attack it by argument, nevertheless betray a constant desire to stir up prejudice against it, and subject it to the unworthy appliances by which, in the various grades and departments of social life the dissatisfied and ill-natured seek indulgence for petulant humors, and to annoy by the little arts of querulousness and misrepresentation. It has mistaken and false professed friends, whose views, and wishes, and designs, in religious and ecclesiastical matters are best answered by efforts to check and repress confidence in it, to find faults and defects in it, and endeavor to remedy them by complaints and admissions to its disadvantage, and by marring its symmetry, detracting from its simplicity, sinking it below its proper solemnity and dignity, distorting it to worldly, time-serving, schismatical or heretical compliances, lightly regarding or explaining away its holy doctrines and instructions, and, while submitting to it when they think they must, yet gladly departing from it when they think they may.

But all these things notwithstanding, the Prayer Book is working its way wonderfully into the notice and esteem of the community. Attention has recently been called to the fact that notwithstanding the largely increasing numbers gratuitously distributed, it is hard for the trade to keep pace with the public demand for it. This is a delightful sign of the times. It shows that the religious element is by no means dormant in the common mind, and that the Spirit of God is moving in our midst. Whether the Prayer Book is regarded intellectually or spiritually, whether with the enlightened mind or the devotional heart, it is evident that it sets forth principles, a spirit, a measure, and a method, of piety, most accordant with those of the Gospel. It inculcates ardor, and allays enthusiasm: it restrains by wholesome form, and utterly discourages formality: it presses home the value and moment, the Heaven-invested importance, and hence the connection with God's will and glory, and the necessity for man, of the ministry and sacraments of the church; and repels superstition with regard to either: it goes constantly hand-in-hand with the Holy Bible, unfolds from its own pages its teachings respecting the faith, and piety, and morality of the Gospel, and urges them upon the assent of the understanding, the interest of the affections, and the adoption of the heart in its offerings to God of prayer and praise and all a redeemed sinner's bounden homage: it perpetually enforces, and enforces under every variety of form which can interest the better properties of our nature, the faith, devotion, and obedience which the evangelical system requires towards God the Father and Creator, God the Son and Redeemer, and God the Holy Ghost and Sanctifier; and would therefore bring all under the perpetual influence of the principles and character proper for the creatures of God's forming and providential care, for sinful and unworthy creatures redeemed by Jesus Christ, and for creatures who must, nevertheless, be lost forever, unless the Holy Ghost renew and sanctify their hearts, and lead them perpetually in the ways of God's laws, and the works of His commandments.

In contemplation of such measures of the grace of God richly poured upon our Liturgy, we must not be expected to grant that the spirit of attachment to it is a spirit of sect; or that much deference is due to the cautions, sometimes heard from even friendly quarters, against glorying in the Prayer Book. Almost as soon would we think of cold caution against glorying in the cross of our Lord Jesus Christ, as in a volume which for centuries, and in parts of it from the very first age of Christianity, and throughout so large a portion of the world, has done so much for the cause of that cross, its defence against slight and contempt, against abuse and superstition, against heresies and enmities; its efficiency as the great instrument of spiritual good to man; and its being held up in the clear light shed around it by revelation.

There is much in the history of this volume to draw towards it a large measure of that Christian reverence and confidence which true faith dictates and encourages. We find portions of it serving as bonds of union to the followers of Jesus, guards to the genuineness of their faith and love, and helps and excitements to their devotion, from the very earliest periods of the Gospel, probably some of them before the New Testament was completed, and while inspired Apostles yet ministered in the Church. In the spirit of the Apostolic precepts that all things be done decently and in order, and unto edifying, in the ruling and governing of the Church, and as required by its enlarging extent, its establishment in divers localities, and the varied circumstances that surrounded it, additions and modifications were authoritatively introduced into its ritual. True, additions and modifications of a very different stamp began in time to intrude themselves, and grew worse and worse, and increased more and more, until they and their connected evils presented a mass of corruption and superstition, that required for its removal the mighty effort for which the Spirit of God stirred up holy prelates, and doctors, and pastors, and brethren of the Church, in the work of the blessed Catholic Reformation. Its work however, was not that of a new creation. It gave not existence to another church—it would not indeed have been another; for there can be none other than the one Church of Christ. The old church was there, identical with that of the Apostles and Apostolic Fathers. It needed but to have its corruptions removed, and its distempers healed. The ancient catholic and evangelical provisions for worship were there: they needed but to have the base rust removed which had accumulated around them.

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* Review of Maskell on Absolution.

* One boy excepted.—*English Churchman.*

* St. Paul to the Phillipians, i. 18.
† St. Paul to the Romans, xiv. 1.

The old form of sound words was in that glorious Reformation, and as was piously observed by those whom God had honored as His instruments in the work, "by the aid of the Holy Ghost," brought out of the corruptions and impurities that had enveloped it, and restored to meetness for an offering to the Lord. But all the changes to which the iniquities of Rome had provoked that age, were not reformation. All the protestantism was not evangelical and catholic. From this cause, the Reformed Liturgy, having for a brief period been trampled under foot by the revived energies of popery, and by God's blessing, again restored, was in process of time, subjected to the fury of anti-christian hostility from the opposite direction. Puritanism had taken the place of popery in standing up and taking counsel against the Lord, and against His Christ. The mockery of profaneness, the blasphemy of heretical and schismatical licentiousness, the artifices of hypocrisy, and the cruelty of persecution, for awhile suppressed the good work which God had wrought for His Church. It was but for awhile, however: soon the candlestick, with its glorious light, was restored to the English church; and continues to this day, a faithful witness of the truth, a guide and aid to the devotions of the pious, and ministering wholesome counsel and direction amid the endless confusions and tortuous ways of popish and protestant error, the mischievous arts of heresy and schism, the sly inroads of skepticism, and all the world's counsels and doings against the truth and piety of the Gospel. In the three home departments of the British Empire, and its world-wide colonial dependencies, and its diplomatic lodgments among almost all peoples, nations, and languages of the earth, and by a perpetually extending influence in our Republic and its foreign church missions, this Liturgy is maintaining, in all parts of the world, an intimate connection with the Gospel, and an efficiency in the cause of the Gospel, which make it the merest folly to regard it as sectarian; almost as soon should we so regard the Apostles' and the Nicene Creeds This is felt by many good and honest minds, which yet are hindered by prejudices and delusion from the full adoption of it. They cannot deny its excellence: they know that it harmonizes with the Bible—they know that it does good in the community—they know that it does good in the informing of their own minds, and the benefitting of their own souls—they are of those from among whom the church is constantly enlarging her numbers—they are among those whose desire for that precious volume is encouraging to a perpetual increase of its circulation.

While the catholic character of the true churh, identifying that of each age and nation with that of every other, gives us a near interest in the Divine dispensations towards that church, as illustrated by its liturgical history in all times and places, we, of the American Branch, are not without marked instances of such dispensations, rich in mercy, towards ourselves especially. Perhaps there never was a period of greater danger to any portion of the church, than that in which ours was cast at the termination of our nation's war of independence. The country which was the home of our church, and to which we naturally looked for aid and counsel in the spiritual building up of it, had unfortunately been the enemy against whom had been waged a seven years' war, commenced by us under a deep sense of injuries and wrongs sustained. What but the grace of God, and the blessed Savior's promised presence with His church, could so soon have brought hostile citizens to work lovingly together as members of Christ! But our difficulties were by no means altogether from without. From various obvious causes, we were little prepared for the awful responsibilities devolving upon us as an unorganised portion of the church. How little, was mournfully manifested by the getting up of what is known as the Proposed Book, a Liturgy framed by a convention of delegates from some of the States, as a proposition to be acted on at a subsequent convention. It contained sad evidences of either ignorance of sound catholic views of the Gospel, or fear of confessing Christ—the true doctrines of His religion—before men. A merciful Providence kept us back from so egregious a departure from the evangelical system. Like a previous unfortunate proposition for an ecclesiastical organization which would have been exterior to the Catholic church, and would have deprived us of the apostolical succession of the ministry, it soon came to naught. Scarce a friend was left to plead its cause. It hardly for a moment checked our church's progress to the good which God had in reserve for it, in the adoption of the Catholic Liturgy that our fathers had brought among us, as they had received it from the old time before them.* The ratification of the Prayer Book in 1789, when New York and Pennsylvania had obtained bishops, and the Connecticut and other New England churches had come into the national ecclesiastical confederacy, covered a change from the existing English Liturgy, which ought to be remembered as greatly adding to the value of the blessing. The Communion of the Body and Blood of Christ is the great and distinguishing act of Christian worship, and has therefore always been *that* service for which the Catholic Church was wont to provide with the greatest care, and in which ought to be included her best efforts for setting forth, in their fulness and integrity, the doctrines and precepts of the Gospel. "The prayer of consecration of the elements," which the Reformed Church of England had purified from Romish corruptions, and originally set forth in her liturgy, was altered in the first revision of that liturgy, so as to adapt it more to continental protestantism than to British catholic reform. By the grace of God, our convention restored, in all its essential parts, the excellent old form, therein following the example of the ancient church of Scotland, which had retained it—that church to which ours had been indebted for its first bishop, and thus for having within it, its first scripturally organised diocese.†

Much too, was gained for the cause, among us, of evangelical truth and apostolic order, when the Ordinal was happily established in 1792; and much indeed, when the office of Institution (then called Induction—the title changed in 1808) was set forth in 1804.

The excellent "Form of Consecration of a Church or Chapel," established in 1799, from venerable offices in the Church of England, possessing, however, but Episcopal, and not Synodical authority, is fraught with most wholesome counsel to all who would worship God in spirit and in truth, and promote His honor among men; and with very serious admonition to all who claim the right of disposing of consecrated edifices, and allowing of the use thereof.

But something was still wanting to guard our precious Prayer book from hasty and ill-digested changes. Its revision and alteration, like conventional business generally, was for many years, liable to be attempted and accomplished at any meeting of convention. In 1811 the present wholesome security was adopted of requiring all changes and additions to pass under favorable consideration at two general conventions, and meanwhile be made known to all the diocesan conventions.

In further elucidation and security of the catholic doctrines of the Liturgy, the "Articles of Religion" were set forth in 1801, and the abovementioned security, against hasty alterations or additions thrown around them in 1829.

Of the Metre Psalms and Hymns, I have not spoken; and do not wish them to be considered as included in the subject of this communication. In the General Convention of 1826, the House of clerical and lay deputies passed the following resolution respecting them:—"Resolved, That the Psalms and Hymns in metre are not, in the opinion of this House, a part of the Book of Common Prayer, or offices of the Church. Provided, nevertheless, that they shall be of authority and binding until duly altered or amended." This does not appear to have also passed the House of Bishops, and is therefore not to be regarded as a decision of the Convention. The opinion it expresses, however, is probably the general sentiment of the Church—that the metre psalms and hymns are rather an allowed appendage to the Prayer Book, than strictly a part of it, (although ordered to be used in the Communion Service, and in that for the Consecration of a Church,) intended to shut out all other allowance on the same subject. They constitute a very interesting and edifying department of worship, and are probably the best provision of the kind to be found in our language.

It has been the writer's object to offer to his good Christian reader, matter for serious reflection on a subject of vital moment to the Gospel in its influences on the community, and on the individual heart and soul; and matter too, of devout thanksgiving for the merciful vouchsafements of God's providence and grace in the church's provisions for His holy worship. He also intended, in further prosecution of the object, to add some more particular remarks connected with a proper christian improvement of the theme. These must be postponed.

B. T. O.

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* The historical reader of course knows that the identity of the Liturgy, as it was reformed in what is called the First Book of Edward VI, with ours, and in all the intermediate time, has reference to its *essential principles*, and *general form*, rather than sameness in minute particulars. These have varied from time to time, in the exercise of that authority, which, by ancient catholic usage and canons, appertains to independent dioceses, or national confederations of dioceses. The Editor of the Churchman is favoring us with an able and interesting view, worthy of careful study, of the several changes that have thus been made in the Reformed Catholic Liturgy.

It ought in justice to be stated that Connecticut, and the other New England States, had nothing to do with the getting up of the Proposed Book. Nearly a year before that volume was prepared, and more than two years before there was another Bishop in the country, Connecticut had within its bounds a duly organised Church, with the great and good Seabury, a bishop in the Apostolic line, at its head; and was therefore fully competent to the management of its own liturgical and other ecclesiastical affairs—a management in which zeal according to knowledge followed with a glad mind and will the guidance of sound evangelical and catholic principles.

† The unchristian attacks now making in England and Scotland, and sanctioned, to our disgrace, by some in our own church, upon the Scotch church, may be known to some of my readers. Many of them, however, may not be aware that the principal ground of this, is the alleged popery of this very prayer of Consecration—the original prayer of the English reformed liturgy, and that which, for sixty years, has been used *by ourselves*.

For the Churchman.

"Laus Deo," again.

Mr. Editor: I find that on one point I have misunderstood your Correspondent, Z. Y. X., and not only myself, but every one, I venture to say, who read his first communication without a knowledge of the private sentiments of the author. Let him look over the several paragraphs in which he referred to the Music of "Laus Deo," in connection with the working of the rule propounded in the Preface, and he will scarcely fail to see that if he purposed to commend it in any way he most signally failed to make his commendation intelligible to the readers of the *Churchman*.

However: in his second communication he uses this language, which is certainly free from all ambiguity: "The Editor publishes a judicious selection of very excellent ecclesiastical music." This is to the point, and all we wish. And as Z. Y. X. informs us that he himself "in an official capacity" introduced the "Grand Chant" on the very occasion to which it is adapted in the Book: and, that he "might go on and multiply example upon example, the fruit of many years' experience (of the incapacity of the Clergy to order the Music), I conclude that I am so happy as to have, in the main point, the approbation of one of a class, whose merits I have ever been ready to acknowledge, and whose good will is certainly of consequence to the success of any Book of Church Music: I mean the professional organist and musician.

If "Laus Deo" is a "judicious selection of very excellent ecclesiastical music," as the Editor may be excused for believing, since your correspondent emphatically asserts it, what is the occasion of controversy? I, for one, am not disposed to quarrel about an assertion of the Preface, based upon a rubric, which, if false, will not fail to be seen so by all interested; but which neither your correspondent nor myself can annul the force of, if true.

The question is not, whether the clergy as a body are professionally competent to direct the Music; but, whether the Church imposes the duty upon them. If she has done so, which I assert, then my ground is established, and the most that Z Y. X. has written falls to the ground. The mal-adaption referred to in the Preface, is certainly proof that he has delegated his authority to incompetent persons, if he has delegated it at all: if he has *ordered* it, I will leave him to the tender mercies of your correspondent.

But if the question were an open one: or if it was proposed to alter or expunge the rubric, then I admit, that many of the opinions of Z. Y. X., being the result of great professional experience, would have the weight that they deserve. But until a proposition to that effect comes from the competent authority, it is but useless labor that Z. Y. X. undertakes, to cast odium upon the clergy and to charge at their door all the inappropriate Music that unfortunately is now so common in the Church. Certainly the opinion of the editor does not altogether coincide with that of your correspondent. His experience is, that "inappropriate Music" is oftenest heard where chorister or organist has *carte-blanche* and a large array of paid singers to do his bidding. Let me ask your professional correspondent, if it is not a very general city-experience.

You will allow me to say, that I cannot approve the manner in which your correspondent uses Holy Scripture in the last paragraph of his article. I forbear quoting in order to controvert his remark: believing that he will be the first to disavow all intention of making an application of it insulting to the Clergy, and certainly not as yet merited by them, even in the sense in which he probably speaks.

It does not follow, that they as a body, even if not musically educated, will "prefer the meretricious to the simple and the solid and the ecclesiastical." Many within my knowledge, even perhaps of those falling within the supposition of Z. Y. X. and not knowing whether Dr. Boyce wrote a chant in the key of D. or the key of X., yet are desirous of availing themselves of the knowledge of those who do know, and have ordered "Laus Deo" or other suitable music for use in their churches; and it is to be hoped thet the day is not far remote, when by the exertions of Z. Y. X. and others who agree with him that the ancient and ecclesiastical music is the true and the suitable, the tide of secular song that now defaces the beauty of the Church Service will be successfully resisted. As for himself, though not aspiring to the character of a prophet, the Editor has no doubt of the sure and ultimate though perhaps slow success of "Laus Deo."

THE EDITOR.

P. S. In justice to the Maryland Society it ought to be stated, that the publication of "Laus Deo" is but a *part* of their plan for improving Church Music. The full idea, which it did not think necessary to detail in the Preface, when carried into operation will, I think, convince Z. Y. X. that it did not begin at the wrong end.

THE CHURCHMAN.

New-York, Saturday, August 18, 1849.

American Prayer Book. The Communion office.

In forming our opinions upon the changes effected thus far, it may perhaps be deemed the surest subject of congratulation that no harm was done amid the manifold and contradictory sentiments which existed among the members of the Convention. With the exception of the omission of the Athanasian creed, no serious defect can be charged upon their proceedings: while some of the abridgments may be deemed judicious.

We now come to a positive gain—a restoration of the highest value—an alteration for the better, which would have been deemed utterly impossible, had it been predicted before the Convention met. Had this been the only service which the great and good Bishop Seabury rendered to the American Church, his name would have been worthy of perpetual remembrance and gratitude. This however, though perhaps the greatest from its abiding character and influence, was but one out of many that might be enumerated.

In entering upon this subject it will be expedient, first, to give from the Records the various steps of the proceedings on this subject as they there appear, to show that the whole were managed with great caution and deliberation. This may properly be adverted to, because of the wicked calumny eagerly propagated by some organs of the Puritan faction in England, and not *very* determinedly disapproved of by their relations on this side the Atlantic. Startled by finding in our Liturgy that which they ignorantly denounce as "*rank Popery*," and that too introduced at so late a period as 1789, they are much puzzled by the phenonenon, and endeavoring to account for it, do as they are wont in like difficulties—*draw on their imagination for their facts.* "Bishop Seabury foisted it in," is to their minds a conclusive answer to any argument to be drawn from its insertion. If this article should meet the eye of any one of these persons, we beg him to read the ninth commandment with some approved comment: "*Thou shalt not bear false witness against thy neighbor.*"

We may again remind our readers that the Convention was in session from the 30th of September to the 16th of October; and that the Committees of the House of Deputies were appointed on the 3d of October. That "to prepare an order for the administration of the Holy Communion" consisted of the Rev. Joseph Pilmore of Pennsylvania, Rev. Uzal Ogden and William Frazer of New Jersey, Rev. Stephen Sykes of Delaware, and Col. Samuel Ogden of New Jersey. On Friday, the 9th, the committee made a report which was read and orderd to lie on the table; on the 10th the report was taken up, and some progress made in the consideration thereof; on Tuesday the 12th the said report was resumed, considered *by paragraphs* and agreed to. In fact this report seems to have occupied nearly the whole of the morning session. In the afternoon six additional collects reported by the committee on the Communion service were considered and agreed to, and with the Communion service, ordered to be transcribed, and transmitted to the House of Bishops. On Wednesday the 14th that House "received from the House of Deputies, a proposed communion service, and *made amendments*," and in the afternoon the same were sent to the Lower House, and concurred in, *except one*, which being withdrawn by the House of Bishops, the service was passed and returned. The entry in the Journals of the House of Deputies is correspondent hereto: "The amendments to the communion service were *considered, amended*, and transmitted to the House of Bishops; and the service thus amended was with the six additional collects, assented to and returned by the said House." Bioren. pp. 78–83.

It is plain from the above entries that the charge of surprise or fraud is utterly unwarranted by the official documents. Every thing was done with the utmost order and deliberation. The Lower House formed the service with great care by means of a Committee; the report was read and considered paragraph by paragraph, in itself no light labor; the Bishops maturely considered the service, and proposed amendments; these amendments were sent down to the other House fairly and honestly, and considered duly, as is plain from the fact that *one was rejected*; of course then the others must have met the approbation of that body. And all this is to be counted as nothing in comparison with the *dictum* of some ignorant and dishonest Puritans, calling themselves members of the *Established* Church of England. So hostile are they to Catholic Truth, and so scornful of Primitive Practice, that in their opinion it must have been the influence of the arch enemy which led the American Church without a dissenting voice to adopt the one, and to declare the other in their Eucharistic office.

As to the intercourse of Bishop Seabury and White it was most full, free, and confidential during this session, as at all times both before and after. The latter Bishop says, "Owing to the smallness of the number and a disposition in both of them to accomodate, business was despatched with great celerity; as must be seen by any one who attends to the progress of the subjects recorded on the journal. To this day,* there are recollected with satisfaction the hours which were spent with Bishop Seabury on the important subjects which came before them; and especially the Christian temper which he manifested all along." (p. 149. Memoirs.) Some other statements of the Bishop will be found on the 154th page of the same work, and be quoted in the course of our remarks, as it may become necessary.

Before we advert to the grand change that was made, some minor ones may be adverted to in order.

The English rubric, requiring those who intend to communicate to give in their names the day before, was omitted.

The use of the Lord's Prayer is left discretionary, if Morning prayer has been said *immediately* before.

After the commandments is inserted the comment of our Lord from St. Matt. xxii. 37–40, and very appropriately. Instead of the two collects for the Sovereign is put one of the six at the end of the service in the English Book.

After the Gospel is announced the people are ordered to say "Glory be to Thee, O Lord." This was in the first Book of Edward VI., but omitted in the second, and not since restored. It was however inserted in the Scotch Liturgy of 1637, and is also used in the present service, which, it must be observed, is not the same with the former.

In the last clause of the first exhortation to the Communion—the words "*that he may receive the benefit of absolution*" are omitted.

In the Exhortation at the time of Communion, the words "for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ and Christ in us: we are one with Christ and Christ with us" were omitted. Compare this omission with the alteration of *spiritually* for *verily* in the catechism, and we must admit it is not a little singular. Also the following words, "For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's Body; we kindle God's wrath against us; we provoke him to plague us with divers diseases and sundry kinds of death." Good reasons will occur for the omission of the last clause; but as to the former portion, we are by no means so clear. In these days of unbelief and irreverence it is certainly desirable that Christians be specially taught the benefits of receiving the Eucharist worthily, and also be warned of the dangers of receiving it unworthily. And the high toned language of the English Book teaches the true doctrine respecting it.

We now come to the important change.

The prayer of *Consecration* in the English Book reads as follows:—

"ALMIGHTY GOD, our Heavenly Father, who of Thy tender mercy didst give Thine only Son, Jesus Christ to suffer death upon the cross for our redemption; Who made there by his one oblation of Himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute and in His holy Gospel command us to continue a perpetual memory of that His precious death until His coming again; Hear us, O merciful Father, we most humbly beseech Thee; and grant that we receiving these Thy creatures of bread and wine, according to Thy Son our Saviour Jesus Christ's holy institution, in remembrance of His death and passion, may be partakers of His most blessed Body and Blood: Who in the same night that He was betrayed," as in our service—to "in remembrance of me." "Amen," which ends the Prayer. It will be observed that there is no *oblation* of the consecrated elements, and that the *Invocation* though it may be implied, is at most, obscurely intimated. These defects have always called forth the pious regrets of the great ritualists of the Church of England as needless deviation from Christian antiquity, and variance from her own principles declared in the Preface to the Book of Common Prayer.

In the good Providence of God the disappointment of Dr. Seabury in obtaining the Episcopate from the English bishops led to great benefits in a Liturgical point of view. He was brought into close and confidential intercourse with those learned, exemplary, and patient confessors of Catholic doctrine and witnesses to Apostolic order, who tended with unwavering fidelity and unwearied affection the sevenfold light of the golden candlestick in that unhappy land. But for their exertions that light had been extinguished and that candlestick removed, and Scotland been given over irretrievably to heresy and infidelity. It is no wonder that the mighty soul and the intellectual ability of Dr. Seabury were warmed and expanded by this happy visit. The profound views which he had previously acquired of Christian truth and primitive practice were rooted still more deeply, and strengthened more firmly, by witnessing their holy influence and their practical developement in the down trodden and mercilessly persecuted Church of Scotland It became his earnest desire that the church in his native land, now happily free from the Erastian yoke which galled and trammelled the English church, might share in the rich treasures of faith and piety disclosed to his view, and especially that she might obtain a Liturgy restored in some measure to its primitive beauty;—to what it was, before defaced and mangled by the ruthless hands of a Martyr and a Bucer. It was agreed by a solemn concordat between those from whom he received Apostolical authority and himself, that he should endeavor by every lawful means in his power to bring about this desirable change. Of this he never lost sight, and now his efforts were crowned with success.

The forms for the *Consecration* of the elements and for the *Oblation* are the same in the present Scotch service book and our own. In the *Invocation* there is one variation—after the words "creatures of bread and wine" the former reads, "that they may become the Body and Blood of Thy most dearly-beloved Son"—ours reads "that we receiving them according to Thy Son our Saviour Jesus Christ's holy institution, in remembrance of His death and passion, may be partakers of His most blessed Body and Blood," which words are retained from the English service. It is very plain there is no substantial difference between the two offices, and that the Romish doctrine of *transubstantiation* is taught no more in the former than the latter; for the idea of a corporeal and substantial change effected by the pronouncing of the words of institution is wholly inconsistent with the service.

There is another slight variance. The former has "that *whosoever* shall be partakers of this holy Communion"—ours has "that we *and all others*" &c. Hence the Scotch service continuing "that He may dwell in them and they in Him" is perfectly accurate, while in ours the same words have something of a solecism, the first person changing to the third.

It is here to be observed that our service imitates the ancient forms of the Greek Church, in which the Invocation follows the words of institution, whereas in the Roman Canon there is no express Invocation. Thus in the Liturgy of St. Chrysostom in the Greek Euchologion, we have the prayer (in part) as follows:—

"Holy art thou and All holy and magnificent is Thy glory; Who didst so love Thy world as to give Thine only begotten Son, that every one who believeth on Him should not perish but have eternal life. Who, when He had come and had fulfilled all the economy for us, in the night in which He was betrayed, or rather gave Himself up, for the life of the world, took bread in His holy and undefiled and blameless hands, and gave thanks, and blessed, and brake, and gave to His holy disciples and Apostles, saying, Take eat, This is My Body, which is broken for you unto the remission of sins; and in like manner, also, the cup after supper, saying, Drink all of you of it, This is My Blood of the New Testament, which is shed for you and for many unto the remission of sins. Therefore being mindful of this salutary command, and of all those things which have been done in our behalf, The cross, the Burial, the Resurrection on the third day, the Ascension into heaven, the Seat on Thy right hand, the Second and glorious Coming again, Thine own from Thine own we offer unto thee, in all and through all things: Moreover we offer unto Thee this reasonable and unbloody service, and we entreat, and pray, and supplicate, Send down Thy Holy Spirit upon us and upon these gifts lying before Thee, [here occur some versicles and responses which we omit] and make this bread the precious Body of Thy Christ; (Deacon, Amen.) And that which is in this cup the precious Blood of thy Christ; (Deacon, Amen) Having changed them by Thy Holy Spirit—(Deacon, Amen, Amen, Amen,) so that they may be to those who partake of them for a sobering of the soul, for remission of sins, for the communion of Thy Holy Spirit, for the fulness of the kingdom of heaven, for freedom towards Thee, not unto judgment, or unto condemnation." After this follows the commemorations of the departed faithful, and of the living.

The order in the Liturgy of St. Basil is precisely the same, though the wording slightly varies, and the Introductory portion of the prayer is much longer. Enough has been said however, to show the truly primitive character of this portion of our service.

The position of the Lord's prayer in the Scotch Book is after the consecration, and before the Communion, according to ancient usage, as will be seen by reference to the above liturgies. With us the use of the English Book is followed.

After the Lord's Prayer in the last named Book two prayers follow, either of which may be said. The first has been disjoined from the prayer of consecration, to which it properly belongs, and to which our revisers restored it.—It begins "O Lord and Heavenly Father, we Thy humble servants entirely desire thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving" &c.—very much as in our book.

The Post-Communion with this exception is the same in both books.

The English book requires that on Sundays and other Holy Days (*if there be no communion*) all the ante Communion service to the end of the Prayer for Christ's Church militant, with one or more of the six collects shall be said, concluding with the Blessing. With us it is required that, *if there be no sermon or Communion*, it shall be read unto the end of the Gospel. Of course this does not mean that it is to be *omitted*, if there *is a sermon*, for then it would have to be omitted, *if there be a Communion*, and thus it would in many churches never be read at all.

There are some rubrics at the end of the English office, which, though not retained in ours, may profitably be consulted by the devout churchman as suggestive of order and reverence in many matters of detail.

Before concluding we would observe that the history of the Scotch Liturgy affords several particulars of interest, and we may at some future time give a brief article on the subject, as connected with some very important points of Christian doctrine.

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* The first edition was published in 1820; the second in 1836, a very short time before his death.

THE *America* arrived at this port on Thursday week last.

Rome still continues a subject of attention and conjecture. On the 8th, Gen. Oudinot and his staff, with a strong force of soldiers, attended mass at the Church of *S. Louis des Francais*. The clergy received him at the door of the Church, and the Superior made an address; to which the General replied, thanking him for the prayers they intended to offer up. The *Giornale di Roma*, the special organ of the French, says, that "this religious act, solemnly performed by the soldiers of a nation who glories in the appellation of eldest daughter of the Church, produced a most agreeable sensation among the population of the *metropolis of the Catholic world*."

On Sunday the 15th, the temporal authority of the Pope was restored by Gen. Oudinot, in great pomp, by a solemn act, and the *Te Deum* was sung; and in the evening, was a grand illumination. All passed off very satisfactorily.

Gen. Oudinot has displaced all persons in office under the late republic, and even under Pius IX. himself, and replaced all those whom he can find, who held office under Gregory XVI.

There are rumors that the Pope will sojourn at Bologna, until it is settled on what terms he is to return to Rome. At present, it is said he will remain at Gaeta, to baptize an expected infant of the Queen of Naples. Other accounts say he will then proceed to Rome, to assume the full possession of his temporal and spiritual powers.

Preliminary articles of peace had been signed at Berlin, between the plenipotentiaries of Prussia and Denmark, with the co-operation of the Ambassador of Great Britain.

Austria had required Sardinia to make a treaty of peace within four days, who had requested the mediation of England and France. It seems the unsettled state of relations compels Austria to keep a large force on the frontiers, which is needed for the war in Hungary.

The last news from this country is encouraging for the Hungarians. Jellachich has certainly been defeated, and the siege of Peterwardin raised, The defeat of the Russians in Transylvania seems also to be confirmed; and the reported defeat of the Hungarians under Dembinski, at Waitzen, near Comorn, an account of which is given by Prince Paskewitch, seems to have been quite undecisive, and attended with great loss to the allies. Kossuth is said to be organizing an immense force in the interior, and the Magyars are animated with the most desperate resolution.

It was said Rastadt had surrendered to the Prussians. This was the last hold of the Baden insurgents.

In the House of Lords, Lord Brougham made a motion censuring the foreign policy of the Government in relation to the movement in the Italian States, and, for a want of friendly feeling towards the allies of Great Britain. Lords Carlisle, Minto and Landsdowne defended the Ministry, and Lords Aberdeen and Stanley supported the motion, which was lost by a vote of 108 to 96—but proxies saved the Government from a defeat.

On Tuesday, the 24th, on the presentation of petitions against the Marriage Bill, Lord Campbell denounced it very strongly "as contrary to religion, to sound policy, and to the best interests of social life," and expressed his satisfaction that it had been withdrawn in the other House. Lord Minto hoped his learned friend's words would not be taken as expressing the views of the people of Scotland, and stated he was in favor of the Bill. Lord Campbell replied that the feeling in Scotland was decidedly against it. His Lordship is a Scotch Presbyterian.

On Monday, in the House of Commons, the Clergy Relief Bill was proceeded with. The following, on motion of Dr. Nicholls, was adopted as the amended declaration:—"I, A. B, do solemnly declare that I dissent from the doctrine and discipline, or from the doctrine, or from the discipline, of the United Church of England and Ireland, as the case may be, and that I cannot any longer conscientiously officiate as a minister thereof." Mr. Golbourn moved, that no person degraded under this act, should be allowed to sit in Parliament, which was negatived. On Wednesday, the bill was read a third time, and passed.

On Monday, the Marriages' Affinity Bill was ordered to be read a third time, *that day six months*, *i. e.*, it was abandoned.

It is rumored that Sir H. J. Fust would give judgment in the Gorham case, in a few days. It will be seen, by the following extract from the "London Record," given in the Episcopal Recorder, on what grounds the English Puritans rely for victory:

"To what resource, then, are the Tractarians driven? What is their last remaining hope? Simply that possibly, not *probably*, Sir Herbert Jenner Fust may pronounce in their favor; and that when carried to the Privy Council, the verdict of Lords Brougham, Campbell and Denman would support the Judge of the Arches Court! That is their present and their final hope. We wish them joy of it."

Such is the pitiable condition to which the Church of England is reduced by its bondage to the State, that a solemn question of dogmatic theology is to be settled, in the last resort, by Lord Brougham, a notorious writer of semi-infidel articles in the Edinburgh Review, Lord Campbell, mentioned above, and Lord Denman, who is probably a *Nothingarian*. No wonder the "Record" prides itself upon *such* allies, to put down the "Tractarians."

An address to the Queen has been put into circulation, asking for the restoration of the Convocation. An address, of a similar character, has also been drawn up, to the Archbishop of Canterbury.

NEW BISHOPRICS IN INDIA.—It is intended, as soon as circumstances will admit, to subdivide the present enormous Diocese of Calcutta, and to erect a Bishopric of Agra, stretching over the conquered Punjaub. A large number of additional clergymen will be sent out, and will be maintained by the Society for the Propagation of the Gospel in Foreign Parts. It is said that the first Bishop of the new Diocese will be the Ven. Thomas Dealtry, B. C. L., the officiating Minister of St. John's Episcopal Chapel, Bedford Row. Mr. Dealtry held, for many years, the Archdeaconry of Calcutta. A second new Bishopric will be erected in Tinnivelly, which is at present under the Episcopal jurisdiction of the Bishop of Madras. Within the last three years, there have been built, in one single district of the Tinnivelly mission, (Edeyenkoody,) four large and seven small Churches, with accommodation for 2,940 worshippers, four central and ten village schools, calculated to hold 680 boys and girls. There about 14000 native converts under instruction in the Propagation Society's missions in the Province of Tinnivelly, and nearly 12,000 in the Diocese of Madras. The Church Missionary Society has also a large clerical and lay staff in those districts of Southern India. It is expected that the Bishopric of Tinnivelly will be conferred on the Ven. Archdeacon Shortland, B. D., who, in addition to his Episcopal duties, will have the supervision of the collegiate grammar-schools at Vediarpooram and Sawyerpooram, with a view to train up a body of native clergy and catechists. To these institutions, several foundation-scholarships are attached. At Vediarpooram, there are, at present, upwards of 50 native students, and at Sawyerpooram, 140 boys and young men.—*Eng. Churchman.*

Twenty clergymen of the Diocese of Aberdeen, have addressed a dutiful and affectionate address to their Diocesan, the Rt. Rev. Wm. Skinner, declaring that his sentence in the case of the schismatic Dunbar, "was an authorized sentence of the Church, which we, in Synod assembled, considered necessary, and, as prescribed by her inherent laws, advised Your Reverence to pronounce," that Sir W. Dunbar was, by his separating himself, *ipso facto*, excommunicated; and that it fell to the Bishop "officially to declare the fact, and the penalties which it involved." Bishop Skinner, after acknowledging, very sensibly and warmly, their kindness, thus concludes:

"It is my fervent prayer to the Divine Head of the Church, in which I feel confident that you will not refuse devoutly to join, that an act, mutually entered into by us, for the support of His honor and glory, and without the slightest vindictive feeling to any individual, may, in the end, redound to the good of His One Holy Catholic and Apostolic Church, in whatever difficulty it may, for a time, involve your always faithful and affectionate friend and brother,

W. SKINNER, Bishop of Aberdeen and Primus.
Aberdeen, June 25th, 1849.

A SPLENDID donation of an entomological collection, said to be the richest in existence, and of a valuable library on the natural and physical sciences, has just been made to the University, by the Rev. W. F. Hope, M. A. of Christ Church, with the two-fold object of enriching the new museum, and of assisting the University in the efforts about to be made for the more effectual encouragement of scientific studies. The whole collection of insects and books is said to be worth 10,000*l*.—*Eng. Chmn. from* "Times."

IT is stated that three clergymen in succession, who were appointed Chaplains to the Liverpool Cemetery, have become mentally deranged. The circumstance is attributed to their constant repetition (sometimes as often as six times a day) of the funeral service, and the impressiveness of the sad spectacle of which they were habitually the spectators.—*Eng. Chmn.*

THE CHOLERA.—The *Gazette* of Friday contains returns of the Cholera cases reported to the General Board of Health, from the date of the notification made on the 11th of June, of the renewed attack, since the cessation, in the winter, of the first attack, to the 30th of June; and also those reported from the 1st to the 12th inst. inclusive. In the previous notification, it was stated that 1,203 cases and 638 deaths had been reported from March 22 to June 11; the cases reported since then, appear to have been as follows:

	Attacks.	Deaths.
In London and its vicinity,	544	339
In the country,	3,458	1,335
In Scotland,	169	105
	4,171	1,779

Cases reported in Great Britain to the 21st of March:

	Attacks.	Deaths.
	14,322	6,312
General Total	18,493	8,091

It appears, from the local papers, that Inspectors from the General Board of Health have been visiting and advising the local authorities, on the arrangements requisite for meeting the pestilence. Dr. Sutherland has visited Merthyr Tidvill, Cardiff, Bristol and Gloucester; Mr. Grainger, Liverpool, Manchester and Portsmouth; Mr. Bowie, Plymouth; and other towns are, we believe, in the course of similar inspection. *Ibid.*

HEALTH OF LONDON DURING THE WEEK.—*From the Registrar General's Return.*—The return for last week records the further progress of the prevailing disease. The deaths from all causes, which, in the two previous weeks, were 1,090 and 1,369, rose in the last to 1,741; a number which exceeds the average of the season by 733. In the two previous weeks, the deaths caused by Cholera were 152 and 329; but in the last, they have reached 678, whilst the weekly average is only 8. Of the 678 persons who have sunk under the prevailing epidemic, 355 were males and 323 females, a more equal distribution than in previous weeks; the rate of increase is apparent in the fact that in each of the last two weeks, the mortality from Cholera has been about double that of the week immediately preceding. The mortality from diarrhœa and dysentery also increases, the deaths in three weeks having been 54, 100, and 146, while the weekly average of the season is not more than 84. The whole mortality from the three diseases, last week is, therefore, 824, and gives an excess, on the average, of 732, which almost coincides with the excess of mortality from all causes, as stated above.—*Ibid.*

Children in Workhouses.—A return moved for by Mr. Rice, M. P., shows that there were, on Thursday, the 15th of March last, 56,323 pauper children in the workhouses of the 607 unions and parishes of England and Wales, the population whereof, in 1841, amounted to 15,178,180. Of these 56,323 children, 30,158 were boys, and 26,165 were girls. Of the boys, 4,199 were under three years of age, 6,707 under seven, and 19,252 above seven years of age. Of the girls, 3,879 were under three years of age, 6,116 under seven, and 16,170 above seven years of age. The number of boys capable of entering on service amounted to 4,579, and the number of girls to 3,694. Of the 56,323 children, 9,587 were illegitimate, and their mothers in the workhouse; 4,175 illegitimate children, and their mothers not in the workhouse; 3,625 the children of widows in the workhouse; 2,452 the children of widows not in the workhouse; 1,585 the children of widowers in the workhouse; 1,358 the children of widowers not in the workhouse; 12,064 orphans; 6,099 children deserted by their fathers; 1,746 children deserted by their mothers; 1,587 children deserted by both parents; 1,577 children whose parents were transported or imprisoned as felons; 1,833 children whose residence in the workhouse was caused by the bodily or mental infirmity of their parents; 5,915 children of able-bodied parents in the workhouse; 1,247, the children of able-bodied parents not in the workhouse; and 1,471 children not falling within any of the foregoing classes.—*Ibid.*

Burlington College, New Jersey.—We have received a most interesting address from the Bishop of New Jersey, entitled, “The Men to Make a State; their Making and thir Marks,” delivered on the Fourth of July last before the Trustees, Teachers, and Students of that Institution, being its 3d Anniversary. The celebration of the day is described in the “Introduction” as follows:

“The anniversaries of Washington's birth day, and of the Declaration of Independence, are the two secular holidays at Burlington College. At half-past eight, on the morning of the fourth day of July just passed, the Teachers and Students of the College repaired, as is their custom, to Riverside, to pay their respects to the President. William C. Doane, of the Middle Class, made the following Address, in behalf of his fellow Students.

“My Father.—It is to us a double festival: upon which I have been chosen, by your sons, to express their love, and mine, to you. We celebrate to-day a nation's birth; and the birth of that which is a nation's noblest ornament, a Christian College. We speak to you, not in loud words, of bloody wars, but with the “still small voice” of peace, which whispers softly from our hearts, and finds in yours an answer and an echo. The stars of thirty States glitter upon the blue of our country's flag; and on the banner of our country's science, stands enrolled, amidst those stars, whose brightness will increase, the name of Burlington College. There, as in our hearts, and in our halls, your name will be inseparable from it. We love you, and we look to you, as the George Washington of our College. In our hearts, your name will ever dwell with his, the greatest of all human names, as the father of many children; and, through them, a second father to our country. We would stand round you, ever, as we now do here, the representatives of many States, as a forest of young saplings stand round a great old oak; to keep from you, and take to ourselves, the storms, of which you have had full enough; and which we need, to make us oaks, instead of saplings; men after your pattern, and after God's own heart.

“The President replied, returning their congratulations; commending the National Flag, borne by one of their number, to their protection; and exhorting them to endure hardness as good soldiers of Christ, that they might secure the victor's crown.

“At half-past eight, the School Room, most tastefully decorated with flags and appropriate devices, was filled with the members of the College, and the ladies and gentlemen who were their guests. The Declaration of Independence was read by Mr. Timothy Greene Mitchell, and the Address delivered by the President.

“In the evening, as has long been customary, the family of St. Mary's Hall were entertained at Riverside; and the day was closed, at nine, with Bishop Ken's sweet Evening Hymn.”

The Address is written in the author's accustomed glowing, earnest, poetic strain. After a solemn exordium on the eternity of God, he thus continues:

“Neighbors and friends, if there be any where, pre-eminent encouragement for this presentiment of perpetuity, it is here, and in such places as this is. The seed, whose life is in these furrows, is the seed of men. The harvest, that we hope to ripen, is of hearts. Schools are the seed-plots of the State. An hundred years ago, and they who made this day immortal, were, as these are now. In less than half the years, that have rolled by since seventy-six, these and their fellows, in the colleges which star the land, will sway the State. We link ourselves through them with all the future; as they link themselves, through us, with all the past. It is a chain of hearts; and his will bear the recreant's curse, who fails the sacred trust. The men who are to mould the nation, must be moulded here. These are the orators, the statesmen, the priests, the patriots, the heroes of the coming age. Through them, that age will take its mark from us. Their principles, their habits, their characters will tell through all the centuries to come, in surges, that will roll and swell, forward and onward, till the dreadful day of doom.”

The author then describes their qualifications—they must be *intelligent, honest, brave, religious;* they are made by *faith*, by *self-denial*, by *obedience*.

“Faith, that asks never why; but trusts and does: self-denial, that makes hardships helps to duty, and holdfasts on honor; bears fire or frost, so duty call, with equal disregard; and conquers by endurance: and *obedience*, that, in doing honor to the law, does honor to itself; sees God in all who represent Him, in the Godlike work of human government; and counts them only freemen, who are freemen of the truth and duty. I venture not to say, that, in this college, we do these things, always, so; but I do say, that we ought to: that they are our arm of strength and crown of glory, as we do them, in the sight of God, and for His name; and that, so certain as we fail them, we ourselves shall fail, and shall deserve to.”

The author, in conclusion, with a few vigorous dashes of his pen, describes the *marks* of men to make the State in the *ingenuous*, the *earnest*, and the *reverential* boy. None know better than Bishop Doane how to mix the *utile cum dulci*.

The Bishop Elect of Indiana.—We copy the following from the Banner of the Cross with much satisfaction, as it confirms our previous impression that neither Dr. Upfold nor the Diocese of Indiana would enter into any arrangement which might justly be deemed objectionable. Had some other people exercised a little patience, much ill-natured remark would have been avoided. Of course this does not apply to the action of the Standing Committee of Rhode Island, which was legitimate and dignified, nor to that of any other body canonically called upon and authorised to express an opinion.

“We ask, as a matter of justice to the Rev. Dr. Upfold, that the Church papers which have made strong comments upon an announcement in the Banner of July 21st, will correct the unfavorable impressions produced.

The arrangement referred to was not intended to be permanent, but temporary, until such time as suitable provision could be made for the Bishop's residence.

There was no assertion that this plan would be persisted in, if it seemed likely to occasion any difficulty.

From a letter, just received, from Dr. Upfold, we are authorized to announce that he has been requested, by the Rector and Vestry of Christ Church, Madison, to make that growing city his residence, and that he has returned a favorable answer to the request, deeming such a residence in all respects most eligible and convenient. He will remove there as soon as the necessary preparations can be made, if upon examination his present impressions of the eligibility of this place shall be confirmed.”

We clip the following from the columns of the *Evening Post*, in the belief that many of our readers, with ourselves, will be pleased with the reading of the same:

“The Country Church at West Point.—We do not know when we have read so touching and interesting a legend, as is contained in the following relation of the circumstances which induced the painter of the Embarkation of the Pilgrims to found the beautiful structure referred to in the extract below:

‘Within a stone's throw from the portico of the Hotel, upon a knoll half-hidden with trees, stands one of the most beautiful structures, of its kind, in this country—a stone Church, of English rural architecture, built by the painter, Robert Weir. The story of its construction is a touching poem. When Mr. Weir received ten thousand dollars from Government for his picture on the panel of the Capitol, he invested it, untouched, for the benefit of his three children. On the death of these children—all three—soon after, the money reverted to him, but he had a feeling which forbade him to use it. Struck with the favorableness of this knoll under the mountains, as a site for a place of worship, much needed by the village near by, he applied for it to Mr. Cozzens, on whose property it stood, who at once made a free gift of it for the purpose. The painter's taste and heart were set to work, and, with the money left him by his children, he erected this simple and beautiful structure in a memorial of hallowed utility. Its bell for evening service sounded a few minutes ago—the tone selected, apparently, with the taste which governed all, and making sweet music among the mountains that look down upon it. Mr. Weir named it ‘The Church of the Holy Innocents.’”—[Correspondence of the Home Journal

The True Catholic.—An advertisement relating to this excellent periodical will be found in another column. We earnestly trust that the appeal will be met with success, and that those of our readers, who can do so without inconvenience, will avail themselves of the opportunity to increase its subscription list. The ability and learning displayed by the editor, eminent as a jurist and sound as a theologian, the instructive, and dignified character of the contributions, and the admirable summary of Church affairs which accompanies every number, and is profitable alike for present information and future reference, place this periodical in the very first rank of Church Journals. We agree with the editor of the True Catholic that the publisher ought at least to have a fair remuneration for his trouble as to this publication, and for the services which, in various ways, he is continually rendering to the Church.

Health of the City.—The returns for the week ending the 4th inst., shew a gratifying diminution of mortality. The whole number of deaths was 1011, and by Cholera 423, being less in the sum total, 262; and in the deaths by Cholera, 255. Whatever the unbeliever and the profane may say, the Christian will rejoice in the persuasion that the Lord hath heard the prayers of His people, and is turning away from them the destroying pestilence.

Rev. Jesse A. Spencer.—It gives us the sincerest pleasure to announce that this highly esteemed brother in the ministry arrived safely at this port on Friday the 10th inst., in the Packet Ship Westminster, after a fine passage of thirty-six days from Portsmouth, England. His health is much improved by his extensive course of travel in Europe and the East, and he trusts now, with the blessing of God, to be able to resume his duties with renewed vigor. We fervently hope that these pleasing anticipations may be realized by one, so well fitted to benefit the Church by his ministerial labors.

New Publications.

Southey's Common Place Book, edited by his Son-in-Law, John Wood Warter, M.D. P. I. and II. Pp. 416. New York: Harpers, 1849.

This volume consists of two parts—the First a miscellaneous collection of various passages, Moral, Religious, Philosophical, Historical, Poetical, &c., from various authors of almost every age and country, in one way or another; the Second, a curious collection of quotations and notes to serve for a work on English Manners and Literature, which he had an intention of composing at some future day. The book of course is *somewhat* disconnected, as a good lady said of Johnson's dictionary; but the *rudis indigestaque molis* contains an immense variety of useful matter, furnishes a very valuable mine of information which the reader may dig into and extract as he pleases, and evinces an astonishing acquaintance with ancient and modern literature, much of it of a very extraordinary kind. One is filled with wonder that the author should have found time to read so much, and so variously, and still more that he should have had leisure to record so considerable a part of what he thus read. There is a large amount of quotations referring to Church discipline and history, which is both instructive and curious, and the references will be a great help to the divine or student. There is also a copious index, prepared by the editor, which appears full, and will materially assist the reader to a view of the contents. The publishers have performed their part very creditably.

A Second Visit to the United States of N. America, by Sir Charles Lyell, F. R. S. Two Vols., pp. 273 and 287. New York: Harper & Bros. 1849.

Sir Charles Lyell is the President of the Geological Society of London, and has written several works on his favorite science, of great merit. He visited this country some years since, on a geological tour, and the present volumes record a continuation of it, from Sept. 1845 to June 1846. They contain, in part, his scientific observations on the geological formations of various parts of the United States, especially the Southern, and also the accustomed remarks of a traveller on the incidents of his journey, and the manners, habits, &c., of those among whom he temporarily sojourned. These are written generally in a candid, friendly, gentlemanly strain, creditable to himself and agreeable to the reader. He has some excellent qualifications for a traveller—he seems to take things easily, look on their good side, and adapt himself, as far as is consistent with propriety, to the manners and humors of those with whom he may be for the time. He gives us much useful instruction and many acute observations on those points which come especially within his province as a man of science, while it strikes us that as to some of his conclusions even “the doctors might differ.” His remarks on the “domestic institution” of the south, and the difficulties which attend the solution of the problem, what is to be done with it, display wisdom and impartiality, and may be read with profit on both sides of the water

Having thus said much in commendation, we must in fairness add that when he plays the theologian he is not to be commended. His love for geology is parallelled by his dislike of dogmatic theology. He is very indignant because on entering a church in the West, he hears the young clergyman, while instructing the children in the catechism, speaking of “your mother the church;” and inculcating obedience to her authority. He goes to a Unitarian place of worship in Boston, and is quite offended because the *self satisfied* minister proclaims the peculiar tenets of his sect. If Sir Charles believes in the Trinity, what was he doing there? He might have been sure that the preacher, if sincere, would say something that would not please him. The fact is that the author, though from some scattered hints we suppose him to belong to the *Established* Church of England, has a very Latitudinarian spirit.—“Christianity”, he says, “is now more generally considered to consist essentially in believing and obeying those scriptural precepts on which all *churches* agree.” (vol. 1. p. 52.) This is the regular cant of religious indifference. We extract the following to show that when religion is concerned our author loses sight of that candor and decorum which characterize him on other subjects. Speaking of Trinity Church, he says, “When the forty-five windows of painted glass are finished, and the white robed choristers are singing the Cathedral service, to be performed here daily, when the noble organ peals forth its swelling notes to the arched roof, the whole service will remind us of the days of Romanism, rather than seem suitable to the wants of a Protestant congregation.”—(p. 182.) Pray does he not know that Divine service has been thus celebrated in the Cathedrals of the Church of England ever since the days of Cranmer, and Ridley, and Parker, and other leaders of the Reformation in that country? Will he accuse them of Romanism? He continually sneers at the clergy because instead of inculcating in lectures and sermons the speculations of modern geologists, they prefer to teach the doctrines of “the faith once delivered to the saints.” We must say that we shall continue so to do, until at least we can understand more definitely what are the settled deductions of science in reference to the age of the world. From some expressions of our geological critic, one would almost be justified in inferring that he believed in the *eternity* of matter. He censures the American church because it did not leave out the disputed verse—St. John v. 7 in the Epistle for the 1st Sunday after Easter,—“*when finally revising their version of the English Liturgy in 1801, several years after Porson's letters had been published*”—p. 171:—When the truth is that the *Prayer Book* was adopted in 1789, and the letters were published in 1788 and 1790, and of course could hardly have been known here at all. We have said thus much in order to caution our readers against the idea, that the author highly eminent in his favorite science, ought to have any weight as a theologian. This work also is neatly got up.

History of the National Constituent Assembly from May 1848, by J. F. Corkran, Esq. pp. 377. New-York: Harper & Bros.

A valuable record of the eventful period of which it treats. The author was a personal attendant on the Assembly during that time, and has given brief and apparently accurate sketches of the proceedings and speeches, graphic descriptions of the principal men who figured on the scene, and discriminating views of the designs and operations of the several parties. We have also a vivid account of the grand insurrection in June, with the other minor *emeutes*. Barring some defects in style, the work is well and interestingly written. It is printed in the same neat style as the last.

The Magic of Kindness, or the Wondrous Story of the Good Huan, by the Brothers Mayhew—is an issue of the same Publishers. It is an allegorical Fairy tale in the German style, very charmingly written, and with a good moral. Youthful readers will find that the narrative contains disguised facts referred to in the notes, and will doubtless have their desire awakened to read the originals—such at least as they can procure.

Hearts and Homes, by Mrs. Ellis, P. I, and The Maiden Aunt, have been lately published by the Messrs. Appleton. We have not had time to read them ourselves, but have seen enough to believe that they may be safely commended for skilful execution and soundness of sentiment. The latter work especially, as we are informed by those on whose judgment we can rely, contains a tale of more than ordinary power, beauty and interest.

Reasons for Withdrawing from the Congregational Ministry, is the title of a sermon preached in Kent, Ct., May 20, 1849, by Rev. Wm. W. Andrews. This discourse contains much sound teaching on the unity and offices of the Church, the benefits of Baptism, the use of the Creeds, &c., and with it so far we have been gratified. The author, however, has taken up the strange notion that the order of Apostles has been restored in the Mother country with miraculous powers, and has renounced his connexion as above mentioned that he may go and join himself to them. This opinion may be traced in every part of the discourse, and of course our readers will perceive there must be an incongruity.

We have received The Spirit of Missions for July and August, The Motto for July, the Sailors Magazine for August; and the ‘Christian Parlor Magazine’ for July and August, which we have not examined particularly, but it is neatly published, embellished with a fine plate and other illustrations, and contains much good reading matter, though as might be expected, with a dash of Puritanism, especially in some of the book notices.

Domestic Intelligence.

Maine.—We have received the Convention Journal of this Diocese for 1849. We make the following extracts from the Bishop's address:

A singular proof that absence of information respecting the Church which will best be counteracted by the circulation of the Book of Common Prayer, was afforded soon after the last Convention. The bill for incorporating the Trustees of the Episcopal Fund was rejected by the Senate of this State, after it had passed without opposition through the other branch of the Legislature. At the present session it may probably prevail, as it is certainly far better understood; but the mere existence of a prejudice, by which a privilege granted to every parochial organization in the State, should be withheld from us as a collective body, could not have been anticipated, and tells us how much the knowledge of our true principles needs to be spread abroad. . . . .

“At Calais there are several communicants of our Church; and the earliest occasion should be embraced for the employment of a missionary in that region, who may unite the qualities requisite at such a post. Several years since, on a visit of the Rev. Mr. Bartlett, a considerable subscription was made, chiefly on the English side, for the support of a missionary on the American. Such an one would receive every co-operation from the Provincial Clergy; and above Calais, the villages on the opposite side are, for missionary purposes, essentially one community. . . . . .

“I have assisted at four meetings of the Diocesan Board of Missions; one in September, at Portland; one in November, at Bangor; one in January, at Gardiner; and one in April, at Brunswick. The Board aids largely the support of six of our clergy; its treasury is free from debt; its payments are always punctual; and when the smallness of our resources is considered, we cannot but regard this state of our Diocesan Missions with a thankfulness that bids us take courage for the future. With us, the problem to be practically solved is, how, with a very limited number of laborers, and as limited a supply of pecuniary means, shall the utmost be accomplished under the blessing of the Holy Spirit, for the extension of the means of grace entrusted to our stewardship. It is plainly our duty to be in all our arrangements conscientiously discreet, patient, frugal, and faithfully exact. This certainly accords with the feelings and circumstances of our fellow-citizens. Christian faith, too, is better exercised in thus pressing on in our direct work of preaching the Gospel and dispensing its ordinances, than in undertaking larger enterprises of precarious foundation, indirect operation, and hazardous expense. . . . . .

Brunswick.—“The vicinity of this parish to Bowdoin College and the Medical School, brings the services of the Episcopal Church under the observation of considerable numbers of young men of education and intelligence. It is undoubtedly a hardship upon us, that the statutes of the college permit no undergraduate to attend regularly at any other than the Congregational place of worship in the town, except on the written application of his parent or guardian. That such applications are so frequently made for permission to attend the services of the Church, argues a gratifying confidence on the part of many persons of great respectability, who are quite unconnected with our communion. It might be an everlasting gain for many a youth, who is at first too indifferent to solicit such an application from home, were he permitted at that period of life to have unhindered access to a worship which has unquestionably the verdict of the judgments and the hearts of so immense a proportion amongst educated and professional men. This consideration, if not others will, probably, in due time, remove a regulation, all the beneficial effects of which might be secured by one that should require no more from the parent or guardian than the consent of silence after due information. . . . . .

“The entire number of persons confirmed in the Diocese within the last year is sixty-one. . . . The Clergy of this Diocese are now thirteen. . . . . There are now three candidates for orders. . . . . .”

The concluding observations of the Bishop are most earnest, affectionate and judicious, and we regret that our limits will not allow us to copy them at present. The whole address contains a record of services and labors highly honorable to the Diocesan.

Connecticut.—We have received the Journal of this Diocese—a neatly printed 8vo. pamphlet, of 126 pages. The Secretary has prepared the following admirable “abstract view,” which gives the state of the Diocese at one glance—a precedent which should be followed by all the like functionaries:

Families, in 77 Parishes as by foregoing reports, 6,284; in the other 31 Parishes of the Diocese, according to reports of former years, 997; total 7,281.

Baptisms, of infants during the last year, in 76 parishes—none being reported in 54 others—785; of adults in 54 parishes—none being reported in 54 others—198; total, 983.

Confirmations, during the past year, in 41 parishes, 541.

Communicants, added by removal, in 38 parishes, 222; added anew, in 48 parishes, 483; lost by removal, in 41 parishes, 239; lost by death, in 56 parishes, 190; reported, as added without distinction of manner, in 10 parises, 124. Present number, in 79 parishes, as by this year's reports, 7,814; in other 29 parishes, by reports of former years, 1,217; total, 9,031.

Marriages, during the last year, in 75 parishes, 474.

Burials, during the last year in 81 parishes, 707.

Sunday School, Teachers in 45 parishes, 545; scholars in 54 parishes, 3,854.

Contributions, reported from 76 parishes, $25,670 90; deduct, devoted by 29 parishes to their own objects, $11,752 55; for other than parochial purposes, total, $13,918 35.

From the Bishop's address it further appears that there have been, during the past year—

Ordinations, to the Deaconate 4, to the Priesthood 4; total 8.

Institutions of Clergy into parishes, 2.

New Churches, consecrated 5; in process of erection, 3.

Dimissory Letters, given to Clergymen, 8; received, 12.

Candidates for Holy Orders, present number 18.

Delaware.—Bishop Lee gives the following summary of his services for the year:

“In the course of my Episcopal visitations and at other times, I have officiated in the following religious services in the different parishes of the diocese: I have preached . . . . . in all, exclusive of St. Andrews, Wilmington, fifty-four times. I have confirmed thirty-seven persons on seven occasions . . . . I have administered the Holy Communion when present at the meetings of Convocations, in several Churches on visitation at the request of the Rector, or when the parochial ministers were deacons. I have performed without the parish of St. Andrews the following baptisms: Of two adults—of infants, thirteen.”

The number of Clergy in the Diocese is thirteen, of whom ten had seats in the Convention. The number of Churches is twenty.

OHIO.

Kinsman, Trumbull County,
July 25, 1849.

Editor of the Churchman:

Dear Sir,—On Sunday the 15th inst., the few Churchmen in this part of the State were permitted to listen for the first time to the beautiful prayers of the Church. I say few—we numbered on that day some thirteen or fourteen. Cut off by a distance of twenty miles from the nearest Church, need I say we were happy to hear again those prayers, and to sit under the teachings of that Church which we loved in New England and New York, in this our new home?

Rev. D. S. Miller, Rector of St. Jude's Church, Philadelphia, being on a visit in this vicinity, (although desirous of resting from his duties at home for a season) consented to hold service in the Lorin House, where we have listened each afternoon of the past two Sundays, and will continue during his stay. We trust his providential stay among us will cause us to exert ourselves to build a Church here, and may we not hope to engage the interest of those more favored than we, who enjoy each day that which we have been deprived of so long?

A Churchman.

Nashville, Tennessee.—A correspondent kindly furnishes us with the following interesting intelligence:

The cholera has entirely disappeared from the city, which was never healthier than now. You will be gratified to learn that a second parish is about being formed here under the management of the Rev. John P. T. Ingraham, late Rector of Trinity Church, Milwaukie, who has recently been sent here as a missionary by Bishop Otey. Mr. Ingraham is a graduate of Nashotah, is a man of zeal, energy, piety and sound churchmanship, and he would not be a true Nashotah man if he were not so. In conjunction with the Rev. Mr. Tomes, Rector of Christ Church, a Clergyman of the genuine Apostolic spirit, it is to be hoped the second parish will soon be firmly established. This city contains 21,000 inhabitants, and hitherto has had but one parish within its limits.

I am glad to say that the Church is looking up and steadily advancing in this diocese. The clergy, twenty-one in number, as a body are talented and laborious, and, what is better, are as united as a band of brothers. The Church by their efforts is beginning to be understood, as she ever will be where she maintains the dignity of her mission with firmness and consistency. The sects here, once paramount, are daily weakened by divisions and subdivisions; and in the instability of their own societies, men are looking round for some church “founded upon a rock,” in which they can rest secure, and they welcome gladly the Church!

Daily service, which when commenced here five months ago by Rev. Mr. Tomes, was opposed with bitterness by many churchmen, and which began with but two or three in attendance, is now well attended, morning and evening, and felt to be a great blessing. “How could we have lived without the daily prayer so long!” is now the exclamation of many. I trust the day is at hand when every clergyman of the Church will feel it both his duty and privilege to have daily service. If “he that offereth me praise honoreth me,” as saith God, how much more will he be honored by *daily* worship? Already the good effects of our daily prayer are being felt in the community. Ladies do not find that it “takes the time” they thought it would. They now dress for their afternoon walks or calls and for prayers all in one, and either start to do their shopping or make their calls sometime before the hour of prayer (six) or transact their affairs afterwards. We have the weekly offertory, which works admirably, and hope soon to have weekly communion. If the clergy will be true to their ordination vows, the west will be ere long a strong-hold of the Church.—*Banner of the Cross.*

CLERICAL CHANGES.

The present address of the Rev. Wm. Alfred Jenks is No. 17 State St., Boston, Mass.

The Rev. Samuel Cox, having accepted a temporary engagement in Triniry Parish, New York, requests that all letters and papers may be addressed to him at No. 101 Chambers St.

Notices.

☞ The Standing Committee of the Diocese of New-York have requested the Rt. Rev. Dr. Whittingham to perform Episcopal Services in the following Churches, in the months of August and September, and the Bishop has consented to make such visitation, and may be expected in the several parishes on the days specified in the accompanying list:

11th Sunday after Trinity,	“	19, A. M. Duanesburgh.
Monday,	“	20, A. M. Johnstown.
Tuesday,	“	21, A. M. Cherry Valley, (Cons'n.)
Wednesday,	“	22, A. M. Cooperstown.
		22, P. M. Westford.
Thursday,	“	23, P. M. Otego.
St. Bartholomew. Friday.	“	24, A. M. Unadilla.
Saturday.	“	25, A. M. Gilbertsville.
12th Sunday after Trinity,	“	26, A. M. Morris, (Butternuts.)
Monday,	“	27, A. M. Burlington.
		P. M. Exeter.
Tuesday,	“	28, A. M. Richfield.
Wednesday,	“	29, A. M. Little Falls.
		P. M. Fairfield.
Thursday,	“	30, A. M. Norway.
Saturday, Sept.		1, A. M. Morristown.
13th Sunday after Trinity,	“	2, A. M. Canton, (Ordination.)
		P. M. Potsdam.
Monday,	“	3, A. M. Norfolk.
		P. M. Waddington.
Wednesday,	“	5, P. M. Malone.
Thursday,	“	6, E. Plattsburgh.
Friday,	“	7, P. M. Hampton.
Saturday,	“	8, A. M. Granville.
14th Sunday after Trinity,	“	9, A. M. St. John's, Troy.
		P. M. Grace, Albany.
Monday,	“	10, A. M. Trinity, Albany, (Cons.)
Wednesday,	“	12, A. M. Monticello.
Friday,	“	14, A. M. Tarrytown.
		P. M. Sing Sing.
Saturday,	“	15, A. M. Eastchester.
		P. M. Morrisiania.
15th Sunday after Trinity,	“	16, A. M. Grace Church, Brooklyn.
Monday,	“	17, A. M. Jamaica.
		P. M. Rockaway.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 7th inst., the Treasurer has received the following contributions:

Christ ch, Pomfret, Ct, 10; St James', Birmingham, Ct, 40; All Saints', Paradise, Pa, for chickasaws, 5; Chaist ch, Gardiner, Me, 25. Total, $80.

THOMAS N. STANFORD, Treas.,
New York, Aug. 15, 1849. 139 Broadway.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 17th ult, viz:

St Paul's, Norwalk, O, Rev E Winthrop, Africa and China, 22; St Paul's, St Louis, Constan'e, 5 50, S S do 6 50,—12; Fam'y mite box, 1; Chas Carville, one-half Africa, 5; St Peter's, Charleston, ed China, 20, do Bp Boone, 33 44,—53 44; St Matthew's, Jefferson, Ky, 20, S S do, 2,—22; S S Zion, Tuscarora, Pa, Africa, 5; “Friend to Mis's” support of 2 Miss's, Africa, 50; St Paul's, Key West, 5; a late member St Paul's, Alexandria, Va, one-half 4 50; St James', Newtown, L I, China, 7; St Paul's Columbus, one-half 15, Ladies' Miss, for do, one-half 10,—25; fam'y mite box, 1; off's, Trinity, Newark, 22 27; S S Theo Sem, Alex'a, Va, Africa, ed, 10; Miss Weir, Brantsville, Va, Africa, 5; fam'y mite box, 1. Thro' H Weeks, Rec Agt, Charleston, S C, a few communicants, St Philip's Charleston, 5th instalment, ed, Mr Kaufman, Africa, 20, Month. Miss'y Lec, 3 30; St David's Cheraw, 18, St Philip's, ed, Africa, 8, do Africa, 7, Bp Southgate, 20,—76 30; Trinity W N Y 13 60; St John's, Elizabethtown, N J, 3 69, do Africa, 1 30,—4 99; Blank, Bishop Southgate, 1; total, $348 09.

J. SMYTH ROGERS, Treas.
New York, August 6, 1849. No. 2 Park Place.

NASHOTAH MISSION.

The undersigned gratefully acknowledges the following receipt, viz:

From St Ann's ch, Brooklyn, L I, 2; from Ladies' Mis'y Soc of St John's ch, Portsmouth N H, 20; from a member of St Paul's ch, Chilicothe, O, 5; through the hands of Thos N Stanford, Esq, N Y.

JAMES LLOYD BRECK,
for the Nashotah Mission.
Nashotah-lakes, W. T., 30th July, 1849.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received, since his acknowledgement of 7th inst, the following contributions, viz.:

From Emmanuel ch, Little Falls, Rev E Livermore, 10; St Ann's ch, Morrisiana, Rev A B Carter, 13; Christ ch, Walton, Rev J C Brown, 5; Christ ch, Manhasset, Rev J P F Clarke, special collection, 17 25; Trinity ch, Potsdam, Rev J G Hubbard, special collection, 12. Total amount, 57 25.

C. N. S. ROWLAND, Treasurer,
August 14, 1849. 55 Water-st.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since his report of 6th inst.

St Mark's ch, Williamsburgh, Rev S M Haskens, 2 35; Trinity ch, Seneca Falls, W N Y, Rev R Murray, 2; Rev A S Leonard, annual, 1; total, 5 35.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, August 13, 1849.

DELAVAN, WISCONSIN.

Rev Stephen McHugh returns his sincere thanks to Mrs Sarah Burr for her liberal donation towards the extension of our little church, received through the hands of Thos C Butler, of $75.

Any further contributions for the same object, thro' the hands of Mr B will be most gratefully acceptable.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sum since his report of 6th inst.

St John's ch, St Louis, off'g on Whitsunday by Rev Whiting Griswold, 5; St Anna's ch, Fishkill Landing, Rev J J Robertson, D D, 16 50; Rev A Ogden, Wilton, Conn, donation, 1; Mrs Guion, Miss Margaret E Gnion, Master George G Guion, annual subscribers of $2 each, 6; total, 28 50.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, August 13, 1849. 20 John street.

The undersigned would express his obligations to the pastor and congregation of the Church of the Crucifixion, for the sum of 7 67 to be distributed among the most necessitous of the inmates of the 13th Street Cholera Hospital.

He would also gratefully acknowledge the receipt of several parcels of clothing, for the same purpose, by the hands of the pastor of the Church of the Holy Communion; and for the personal attentions of the “Two ladies from the Church of the Holy Communion” who have by their sympathy and timely generosity greatly contributed to the comfort and relief of those entrusted to his charge, he would tender his most hearty thanks.

O. P. WELLS, M. D.,
Attending Physician of the
August 14, 1849. 13th st Cholera Hospital.

Died.

At Governor's Island on Saturday morning 11th inst, of the prevailing epidemic, John Tisdale, Esq., of the Engineer Department of the United States, in the 44th year of his age.

In the death of this gentleman, not only has that service lost its oldest and most valued office aid, he having been from its very establishment for more than thirty years devoted to its duties, but the Island has also lost one of its most valued and beloved residents,—and, above all, the Church there established, one of the purest patterns of the christian life—himself an humble, faithful, regular communicant,—in it he had the rare comfort of seeing seven motherless daughters kneel around him, at the same altar partakers of the same blessed sacrament, a family circle of faith and love, now broken in upon by death, but still cheered by the blessed hope of being again renewed in those mansions, where death and parting are alike unknown.

That the remembrance of his faithful, pious life and peaceful christian death, may be long cherished and richly blest to all at that post is the earnest prayer of one who humbly trusts that he will himself never forget it.

M.

July 30th, at Somerset Place, N. C., the seat of the Hon. Josiah Collins, John Fitzgerald, aged 30 years, of the late firm of Ward & Fitzgerald, and a member of the N. Y. Board of Brokers.

At Ottenville, C. W., on the 29th of July, while on a visit to some of his children, Mr. Joseph Carder, of South Columbia, N. Y., father of the Rev. James Dixon Carder, of Milford, Ct., aged 75.

At Tuscaloosa, Ala., 21st ult., in the 31st year of his age, Rev. Charles F. Peake, late Rector of Christ Church, Tallahassee.

At Tinmouth, Vermont, on the 27th ult., Rev. Caleb S. Ives, Missionary at Matagorda, Texas, after long continued ill health, which had compelled him to come north in hopes of relief.

At Utica, on the 6th inst., Mrs. Mary A., wife of H. H. Curtiss, Publisher of the “Gospel Messenger”, aged 24 years and 6 months.

THE LATE REV. WHITING GRISWOLD.

At a special meeting of the Wardens and Vestrymen of St. John's Church, St. Louis, held on St. James' day (July 25th) the following preamble and resolutions were adopted:

Forasmuch as it has pleased Almighty God, in His wise providence, to take to himself, by death, our much beloved friend and Pastor, the *Rev. Whiting Griswold;* and whereas we recognize in him the founder and self-sacrificing shepherd of St. John's Parish during the seven years of its existence,—the Vestry, on the part of our bereaved and afflicted Congregation, do, in much tender love and grateful remembrance,

Resolve: 1st. That though in the removal of our “good shepherd” we lament what seems to our eyes an irreparable loss; yet, under this, as ever taught by him in lighter afflictions to do, we pray for grace in the fulness of resignation to say with holy Job, “The Lord gave and the Lord hath taken away; blessed be the Name of the Lord.”

2d. That, though cut off in the midst of his days, his early death is stripped of many regrets by the fact that he died, as it were, from devoted and unwearying ministrations to the poor, in their wants—the dying, in their last earthly trials—and the bereaved, under their afflictions—during the pestilence which has been desolating our city, and which has added to us a sad, but to the deceased a most glorious consummation of a faithful and self-sacrificing stewardship.

3d. That as in this extraordinary visitation we recognize a loud call from our Heavenly Father upon us as individuals, for renewed diligence to walk worthy of our vocation as heirs of a better and enduring life; so also do we acknowledge in it a command from the Divine Head of the Church, to devote ourselves as a body more energetically than ever to the furtherance of the object nearest our late Pastor's heart, namely, the advancement and welfare of St. John's Parish

4th. That we presume not to meddle with the sacredness of the grief of his highly beloved and much esteemed widow, but extend to her the assurance of our honest and heartfelt sympathies; and would, in the bonds of christian hope, point her to that God who will never desert the widow, or offspring of one who spent his life in providing for the afflicted, and extending the fostering care of a father to the orphan.

5th. That, as a token of respect, the chancel of the Church shall be hung in black for three months.

6th. That attested copies of the above shall be forwarded to the widow and father of the deceased; to our beloved Bishop, with a request to have them spread on the books of the Standing Committee, of which our Pastor was President; and to the “Gospel Messenger” and “Banner of the Cross” and “Churchman,” as well as the city papers, with request to publish the same.

CHARLES G. MAURO,
Secretary of the Board of Vestrymen, St. John's Church, St. Louis.

Advertisements.

COLLEGE AND SCHOOL TEXT BOOKS— Published by D. Appleton & Co., 200 Broadway.

I. GREEK AND LATIN.

Arnold's First and Second Latin Book and Practical Grammar. 12mo. 75 cts.
Arnold's Latin Prose Composition. $1.
Arnold's Cornelius Nepos, with Notes. 12mo. $1.
Arnold's First Greek Book. 62 cts.
Arnold's Greek Prose Composition. 12mo. 75 cts.
Arnold's Greek Reading Book, edited by Spencer. 12mo $1 50.
Livy, with Notes, by Lincoln. 12mo. $1.
Cæsar's Commentaries; Notes by Spencer. 12mo $1.
Tacitus's Histories, with Notes by Tyler. 12mo. $1

II. FRENCH.

Collott's Dramatic French Reader. 12mo. $1.
De Fiva's Elementary French Reader. 16mo. 50 cts.
De Fiva's Advanced French Reader. 12mo. $1.
Ollendorff's New Method of Learning French, edited by J. L. Jewett. 12mo. $1.
Key to do. 75 cts.

III. GERMAN.

Adler's Progressive German Reader. 12mo $1.
Adler's German and English and English and German Dictionary, compiled from the best authorities. 1 vol. large 8vo. $5.
Ollendorff's New Method of Learning German, edited by G. J. Adler. 12mo. $1 50.
Key to do. 75 cts.

IV. ITALIAN.

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June 23—3t$

Poetry.

From the Cheltenham Journal.

Hearts Which Have No Echoes.

BY THE REV. R. MONTGOMERY.

Some hearts lie wither'd in their transient spring
Long ere the yellow leaf of change began;
Seldom to them does human summer bring
A beaming welcome from the soul of man.

* * * * * * *

They bear a burden language could not speak,
They feel depression far too fine for tears,
And blush to fancy the betrayal cheek
Should wear the paleness of their inward fears.

* * * * * * *

And, there be aspirations, strong and deep,
And wing'd desires that, eagle-like, would soar,
Which never waken from their worldless sleep,
But prey upon the spirit more and more.

And when quick minds, electrically strung,
As though each chord of feeling moved on fire,
Some pang would tell how oft the fearful tongue
Has felt each accent on the lip expire.

And thus, there is a loneliness of heart,
In all deep souls a never enter'd shrine,
Where neither Love nor Friendship takes a part,
And no eyes witness, but, Jehovah! Thine.

But shall wo mourn, that each is circled round
With veiling mystery from the ken of man?
That waters deep within the soul abound
No word has fathomed, and no wisdom can?

* * * * * * *

None are so chaste, unselfish, and sincere,
As not to feel the taint of Adam's fall;
So, heaven in mercy hides that inmost sphere,
Where each dreads each, and all would censure all.

Yet, beats ONE HEART all other hearts above,
Whose sympathy no human errors tire,—
E'en Thine, pure Lord of uncreated love,
Incarnate Semblance of the heavenly Sire!

There, may we prove deep tenderness divine,
And yet, so human that it wept and sighed;
And when to coldness cumber'd hearts incline,
Haste we to Him who loved us till He died!

There is no self in that Almighty Heart,
No changing motion in the casual will,
For Thou, Lord Christ! celestial mercy art,
And though we shun Thee, Thou art gracious still.

* * * * * * *

Others may gaze with half averted eyes,
Coldly to spurn, or scan the woe we feel,
But o'er His heart are breathed our inward sighs,
And through His breast our veiled emotions steal.

Nor can one shade of sorrow clothe the cheek,
Nor teardrop from the spirit's fountain roll,
But He interprets what no tongue can speak,
And reads the thinking volume of the soul!

Here boast the Saints, what no bright Seraph can,—
That they have sympathy upon the Throne!
Christ loves the Angel, but He *feels* for man,
Whose very nature hath become His own.

No hearts beat echoless, if they believe
A more than Brother in yon heavens is theirs,
Who loves them most when all alone they grieve,
And with His incense doth perfume their prayers.

Selected Matter.

LITTELL'S LIVING AGE.

From the Quarterly Review.

Illuminated Manuscripts of the Middle Ages.

The early history of the art of illumination is involved in much obscurity. It apears to have been first practised by Byzantine artists, and to have come into use about the third or fourth century. Perhaps the change which about then took place in the form of the volume, by substituting a collection of leaves for the continuous roll, first suggested to the scribe the applicability of ornament to that which bore the exact resemblance to a tablet. The earliest Greek illuminations seem to corroborate our view, since the ornaments are little more than a square frame-work of colored borders; and where pictures are introduced, they are square also, and surrounded by a simple gold border, relieved by a darker margin. The writing of these manuscripts is often very beautiful, and sometimes the text was gold. Such was the splendid volume which the Emperor Maximimus, the younger, received from his mother—a copy of Homer on purple parchment in letters of gold. The earliest illuminated manuscript in the British Museum is the "Codex Geneseos," in the Cotton Library, considered to be of the third century, and which unfortunately was almost destroyed in the disastrous fire in 1731. A few leaves still remain, and a fine specimen, which may well increase our regret for its irreparable damage, is given by Mr. Westwood. There are various other Greek manuscripts; but while we can trace the progress of art from very rude beginnings up to superior excellence, in those of Western Europe, the Byzantine present, age after age, even to the fourteenth century, the same neat finish, indeed, but also the same servile style, the same spiritless reproduction of the old "authorized" types. It was to these servile copies, however, that our forefathers owed their first lessons in illumination. Byzantium gave lessons to Italy, just as, in earlier times, the Greeks gave lessons to the Romans; and with the church ornaments, the silken vestments, the pictured banner, St. Augustine and his monks brought the illuminated gospels; and while they taught their Saxon converts to build the church, and carve the shrine, they also taught them to write, and adorn with paintings the books for the altar.

The earliest of these Saxon books is, singularly enough, one of the most, if not *the* most beautiful of that time, the "Durham book," or the "Lindisfarne Gospels." It may appear strange that within a century of the mission of St. Augustine, and in so remote a part, a copy of the Gospels, so splendid alike for its size and its elaborate finish should be found. But we learn from Bede, that great eagerness was expressed, during the seventh century, for large and ornamented church books; that Benedict, the founder of Bishopswearmouth monastery, went many times to Rome, and brought from thence "innumerable books and pictures," that Wilfred, Archbishop of York, and Egbert, his successor, were both unremitting in their encouragement of the convent scribe, and that St. Cuthbert, for whom, according to very ancient tradition, this volume was written, also encouraged his monks to employ themselves in such works. It was with much interest that we opened this volume, a large quarto of 516 pages, and looked at the beautiful letter in rich glossy black ink, large as school boy's "round hand," and between the lines, in a small, almost running hand, the Saxon gloss, commencing "onginnethe godspelles." This gloss, however, is considered to be more than two centuries later than the text, which a note at the end informs us was written by Eadfrith, monk of Lindisfarne, that it was illuminated by Æthelwald, and that a silver-gilt cover, adorned with precious stones, was made for it by Bilfrith, in honor of God, and St. Cuthbert. The first page consists of an elaborate ornament filling the whole, and so closely resembling a tesselated pavement that we can scarcely doubt that Æthelwald actually copied some Roman pavement, of which, at this period, we know that there were many in his immediate neighborhood. Opposite, a most curious initial letter, formed of intricate convolutions and serpent heads, fills up a large portion of the page. There is great neatness of execution in these, and the colors, unlike those of the Greek manuscripts, have the brightness and consistency of dissolved sealing-wax. The smaller capitals have a row of red dots round them, a peculiarity common to the far ruder Irish manuscripts, of the same period. We have next a large painting of St. Matthew, stark and stiff, with the huge hands and splay feet of the Byzantine model; and then, what are termed "the Eusebian canons," placed within a large circular arch, supported by six smaller ones; and then follows the gospel. Another most elaborate specimen of tesselated pavement, filling the whole page, succeeds; and then St. Mark is represented writing, the winged lion, with back so long as to form a kind of arch, prancing right over his head, the mane very carefully curled, and the tail finished with a supplementary tassel. Although scarcely so good a resemblance as the worthy illuminator might have made had zoological gardens been in fashion, we still should have recognized the royal beast, without "imago leonis" being written on the side. St. Luke is also sitting writing, and over his head is a most weasel-looking animal with a formal face, diminutive horns, and large wings. Over this, it was indeed necessary to write, "imago vituli;" but strange does it seem that the painter could not made a better copy from the dun wild cattle that roamed the woods, or the dappled herds that fed peacefully in the green meadows of Lindisfarne. Another page of intricate tesselated work, and the huge capital, and the finely written gospel, follow. Then St. John appears, with a pleasing youthful face, and an eagle, tolerably well drawn, over his head; The tesselated page which follows is even more elaborate than the preceding three. It is divided into four compartments, by a kind of St. Andrew's cross, and is ornamented with the Grecian key pattern, executed with singular neatness and accuracy. The Grecian key is also seen on the pillars of the compartmens which enclose the calendar. This to us is an additional proof that the Roman remains, near Lindisfarne, furnished brother Æthelwald with hints for his splendid work, rather than as Mr Westwood inclines to think, the Irish books of prayer. The serpents and dragons which intertwine so spiritedly in the huge capitals, may, we think, be referred to a northern source. Both, we know, played an important part in Runic fable, and with that love of type and emblem which distinguished these early ages, might not the Saxon illuminator use them to typify the Gospel's triumph over the powers of darkness? Some other ornaments seem to be brother Æthelwald's own fancy, especially a very neatly-finished border formed of white birds, resembling cranes, the long red legs interlacing the wing of the next, and really forming a rather graceful ornament. With that correct eye for color, which the illuminator, from the earliest period, seems to have possessed; these are placed on a rich blue ground, and so brilliant is the white, and so delicately is the thick body color laid on that the birds "stand out," like a low-relief carving in ivory. Specimens of the type and initial letters may be seen both in Messrs. Shaw's and Westwood's work. Mr. Humphrey's, too, has dedicated one of his large pages to this valuable manuscript, and has given one of the finest capitals. We greatly wish, however, that all the pages of what we have termed the tesselated work, or at least one of them, could be given. Its intricacy and great variety would astonish the artist. The cost of such publication, would however, be too great for a private undertaking; but could not the Society of Antiquarians, or the Archæological Institute do it?

We can well imagine the wonder which this fine book of the Gospels excited when finished; nor can we wonder at the care with which, in its splendid cover, it was cherished by the monks of Lindisfarne; nor how, when compelled, two hundred years after, to flee before the invading Danes, the precious volume, together with the body of St. Cuthbert, was carried away as their choicest treasure. There needs, we think, no tale of miracles to account for the preservation of this cherished volume when it fell into the sea, nor for its discovery, "high and dry" on the beach seven years afterwards, "with all its outward splendor as well as its letters and leaves, and all its inward beauty, sound and perfect;" for mere earnest care could effect this. But by Simeon of Durham, when he gazed upon it in Durham Cathedral, the tale was right soothly believed, and the precious book became invested with a higher sanctity in his eyes than even from St. Cuthbert having owned it, or the venerable Bede having turned over its pages. We have been minute in our description of this, the earliest Saxon manuscript, from the many interesting associations it awakens. To the English scholar it has an additional interest, the neatly-written gloss, or version, being one of the earliest—and, we believe, almost the only specimen of Northumbrian Saxon. Bede, as his last labor of love, translated the Gospel of St. John; but here is the translation of the four. A most interesting note, in faded red ink, states, that this version was made by Aldret, "bonae mulieris, filius, eximius." Such is the testimony borne by some nameless friend to the excellency of Aldret and his mother, who probably urged him to his task, and which remains, after a lapse of nine hundred years, as a memorial.

From the ecclesiastical history of Bede, as well as from other Saxon Chronicles, we find that ladies were very sedulous in their encouragement of learning, and of manuscript writing. Hilda who far better deserves the title of saint, than many of her later sisterhood, especially encouraged the transcription of manuscripts; and we know that under the rule of her successor, Alfred, the abbey of Whitby maintained its high character, and sent forth many scholars. The female recluses of this period also occupied their time in transcribing manuscripts; and the reader acquainted with the literary history of the seventh and eighth centuries, need scarcely be referred to the evidence afforded by the letters and writings of Aldhelm, Bishop of Sherborne, and Boniface, "the Apostle of Germany." When the latter quitted England, on his mission he took with him noble books, beautifully adorned, for he trusted their attractions would awaken the interest of the rude tribes among whom he labored. And thus in his twenty-eighth epistle to the Abbess of Eadburga, the superior of St. Mildred's Minster, in the Isle of Thanet, he entreats her to write out the epistles of St. Peter in letters of gold, "for the greater reverence to be paid to the sacred Scriptures," when she read them before her "Carnal hearers." It was to this lady that Boniface sent, as a precious gift, frankincense and spices from the East, and more appropriately a silver pen. Would that some of the copies made by that silver pen had been handed down to our days! A few pages of gold letters, richly ornamented, and which, from the color of the parchments, are termed "the Purple Gospels," may still be seen among the Cotton Manuscripts; and when we read how Wilfred, Archbishop of York, caused the Gospels to be written "in purest gold, upon leaves of purple of the largest size," for the use of his Church at York, may we not believe, when we observe the still brilliant gold, and the large size (18 inches by 14) that these are portions of that very copy. The style of ornament greatly resembles the Lindisfarne book; but the gold letters, unlike those in later illuminations, seemed to have been formed by powdered gold spread upon size, but not burnished.

England, as is well-known, stood higher, at this period, in learning, than Continental Europe; and many were the English scholars who, invited by prelates, even by monarchs, quitted their native land. The most illustrious of these was Alchuine, who, in his old age, passed over to France, at the urgent invitation of Charlemagne. His biographers have told us how that, as a fitting gift to one who had heaped such honors upon him—a gift that should signalize, not the new year alone, but a new century—Alchuine projected a copy of the whole Bible. And this huge volume, so carefully preserved in its glass case in the manuscript room, there is little doubt, is the very gift-book. As a work of art, it does not rank very high. The capitals will not bear comparison with the Lindisfarne, nor is the table of the Canons so highly ornamental; there is also but little gold employed. Probably Alchuine, like St. Jerome, rather depreciated "letters of liquefied gold," and adopted also his opinion, that books should be "distinguished not so much for their beauty as their accuracy." As a specimen of the skill of the scribe, however, this is a noble volume, consisting of nine hundred pages, 20 inches by 15 in size, and written in a clear and beautiful hand—probably in parts by Alchuine himself. Unlike most illuminated works, the frontispiece has little to distinguish it—only the title in gold upon purple; but the first leaf of the New Testament displays a large picture—our Saviour seated on a globe, with an open book, and the emblems of the Four Evangelists surrounding Him; at the corners are four figures with uplifted hands, and a very badly drawn tree beside each—supposed to typify the four Doctors of the Church. This drawing has all the stiffness, both of form and arrangement, of the Byzantine school; but, from the rather pleasing face of the angel that typifies St. Matthew, and the less worn and aged appearance of our Saviour, we should think it was executed by Saxon hands. At the end of the volume is another large picture, apparently representing the ark, with a winged lion and a lamb, to typify the Old and New Testaments. Below, is a figure, in long drapery, with a label from the mouth, to whom another is presenting a book,—probably the "lively effigies," as our Puritan forefathers would term it, of Charlemagne and his valued friend, the donor. There is little brightness of color in these pictures, which most resemble, both in tint and style, very fine chalk drawings. The gold is somewhat faded; but the fine, glossy black letters, and the brilliant rubrics, look as fresh, and the parchment is almost as white, as on that Christmas morning in the year 800, when it was presented, as the most valuable of gifts, to the Emperor of the West.*

There are several manuscripts of this period to be found in the Museum. King Athelstan's Psalter is believed to be of as early a date as 703. This is a very small hand-book, and contains four hundred pages. It includes the calendar and lunar tables; the Psalter, with rubric prefaces; and, most interesting of all, a series of short prayers in Saxon. This portion of the book is believed to be of a later date. The initial letters are very brilliant, greatly resembling in style the Lindisfarne book But, interesting as this Psalter is, it seems to have been little heeded, in comparison with King Athelstan's "Oath Book," in the royal library. This has been the object of great admiration to successive antiquaries. Indeed, the fact that it was the identical Coronation Book of our Saxon kings—and also of our Norman—gives it an interest of no ordinary kind. Like the Psalter, its date has been assigned to the commencement of the eighth century; indeed, at the foot of the first page, we find inscribed, in small capitals, each name preceded by a cross, "Odda Rex," and below, "Miht-hild Mater Regis;" these evidently refer to some petty monarch of the Heptarchy. The book, which contains the Latin Gospels, is preceded by a most beautiful illumination, evidently of the close of the fourteenth or beginning of the fifteenth century, and which contrasts most disadvantageously with the rude illuminations of the eighth. The calendar, which follows, displays the usual ornaments in gold and silver; and then the Gospel of St. Matthew begins with a paintlng of St. Matthew, the size of the page, which is quarto. The style is still Byzantine, and the black-hair and Jewish features must have appeared strange, we think, to our fair-haired ancestors. St Mark is seated, holding a book on his lap, and looking up, at a very tolerable-looking lion with a gold circle round his head, who holds a handsome scarlet book, with five gold ornaments, in his paws. The attempt at a back-ground in this picture is worthy notice; lurid grays, quite chalky in their appearance, form a kind of distance; and more forward is a mountain, with the lights rather spiritedly touched in. St. Luke is a most Jewish-looking person, very stout, and with enormous hands and feet. He is looking up to a most human-looking ox, that holds rather gracefully a large red book between his hoofs. This curious animal is adorned with black tresses, which hang down on either side of the face, and, with its human eyes, strongly reminded us of our late gifted friend Thomas Hood's whimsical sketch of "Io after vaccination." St. John, contrary to universal custom, appears as a very old man; his hair and beard touched in with very thick white. A really handsome black eagle, with two rolls of parchment in his claws, is looking down, and the spirit with which he is drawn, and the masterly finish which is given to the red, piercing eye, actually startled us, in the midst of the lame painting of the rest of the picture; the two first pages of each Gospel are in gold letter, and the initials are very elaborate; still we cannot but consider its historical associations its chief claim to admiration.

In the disastrous invasions of the Danes, many of these elaborate books were doubtless destroyed, and few convents continued to offer a secure asylum to the illuminator. Still, during the ninth and tenth centuries, England, according to Sir Frederic Madden, maintained her preeminence, even over Italy, in the art of illumination. Many manuscripts of the latter century still remain; some in gold letters, and neatly ornamental. Among those of the eleventh century, "Cnut's Latin Gospels" may be placed, This is a small quarto, very beautifully written. and adorned with some very graceful ornaments. It was given by Cnut to Christ Church, Canterbury; and on the leaf at the commencement of St. Mark's Gospel, is written the following curious entry, in Saxon: "In the name of our Lord Jesus Christ. Here is written Cnut the king's name. He is our beloved lord, worldwards, and our spiritual brother Godwards." A charter, also in Saxon, follows.

Hitherto, the manuscripts described, have been Gospels or Psalms, but works of history and science were also illuminated. There is a translation from Prudentius—his "Psychomachia"—into Saxon, in the Cotton Library, which has many drawings in outline, with colored inks. Many of these have great spirit, and, independently of their value in illustrating dress and manners, are interesting for the progress they indicate. The curious calendar, which dates about the Conquest, is well-known, doubtless, to our readers; for it has been called upon to do duty in every work upon English manners, from Strutt's "Horda," down to Knight's "Old England." Still, the more elaborately-finished works were Psalters or Gospels, and these were carefully preserved; but smaller and less expensive books seem to have been in use far more commonly than we might have supposed. There are geographical manuscripts in the Cotton Library, illustrated by drawings, and a work on botany, with very fair representations of herbs and flowers. These are in Saxon, and, consequently, appear to be intended for more general use.

(*To be continued.*)

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* The controverted text of the heavenly witnesses is not in this copy of the Vulgate.

Advertisements.

LIGHTNING RODS.—Orders for A. M. Quimby's improved lightning rods, addressed to him at his residence in 27th St., between 2d and 3d Avenues, New York, will receive immediate attention. When the building to be protected is at a considerable distance, a description of the same, including one or two rough sketches, such as a plan of the roof, showing the position of the chimnies, ridges, &c., is required, and the rods and fixtures are then forwarded, with written directions for putting them up.
March 24—tf

ORGAN BUILDING.---The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description, with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned in town and country, at moderate charges.

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November 11

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JOS. BLUNT, Solicitor. 501 Broadway.
August 18—tf

COLLEGE OF ST. JAMES, Washington county, Md.
The eigth session will open on Monday, October 1st, on which day the *punctual attendance* of all the students is requested. The duties of the classes are promptly re-commenced, and it is very important that all their members, new or old, should take their places at the opening of the session.

The academical year extends from the 1st of October to the 1st of August; there being but one vacation, August and September.

In the *College*, all the usual classes, under a full corps of Professors, have, for several years, been pursuing the entire course of collegiate studies equal to that prescribed in the older colleges of the north. At the recent commencement the *third* graduating class received their academical degrees.

In the *Grammar School*, which immediately adjoins the College, the Preparatory classes are carefully trained by competent Instructors under the supervision of the Professors of the College. Thus pupils may enter the Institution at an early age and pursue their entire course of study under the same direction until they graduate. The Mercantile Department embraces those *partial* members of any of the Collegiate or Preparatory classes who may be preparing for the Counting-Room or other non-professional life. Such students are admitted to all the priveleges and advantages of their several classes substituting in place of some of the classical studies, such as are more necessary as a preparation for business. French is a regular study without extra charge in all the classes. In addition to the French the mercantile students will be taught, without charge, German or some other modern language. The location of the College is perfectly healthful; and there are no towns or villages near to present the temptations so dangerous to the young. Moral and religious education is one chief design of the Institution. The charge covering all the academical and domestic expenses, is $225 per session of ten months. The rules of the College carefully restrict any other expenses of the student. All the departments are under the immediate supervision of the undersigned to whom application may be made for copies of the "Register" of the College, or for further information, as well as for the admission of pupils.

JOHN B. KERFOOT, Rector &c.,
August 11,–2m College of St. James, P. O., Md.

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The expenses are $3 00 per week, or $78 00 per term of six months, payable in advance. All expenses for board, tuition, books, (except for extra studies) stationary, washing, mending, medical attention, &c., are included in the foregoing charge.

Extra studies, $5 00 per term, for each branch, (in classes) except Music and Drawing, which are $10 per quarter.

The School is under the supervision of a Visiting Committee, consisting of Rev. E. M. P. Wells, Rev. Alexander H. Vinton, D. D., Rev. William Croswell, D. D.

REFERENCES.—The gentlemen of the visiting Committee.

WILLIAM BRADFORD.

☞ All communications should be addressed to WILLIAM BRADFORD, Principal of School for Moral Discipline, City Point. aug 11 tf.

ST. PAUL'S COLLEGE, COLLEGE POINT, Near Flushing, Long Island, New York.—The 22d Session of this Institution will commence on the first Monday of October next.

Pupils are admitted into the Primary Classes at 10 years of age, and into the Collegiate Classes whenever they have attained sufficient scholarship.

There is but one session of the Institution in the year. It commences on the first Monday in October, and ends on the first of August.

It is requested that all who desire to place their sons in the Institution will present them for admission at the beginning of the session in October. Pupils are received, however, after the Christmas and Easter recesses—and on the first Monday in March.

Applications to be made to the Rector at College Point.
aug 11—2m REV. J. G. BARTON, Rector.

ST. MARK'S INSTITUTE, Orange, Essex County, New Jersey. Thomas Jones Pope, Proprieto and Principal.—This Institution has been established for the reception of a very limited number of young gentlemen (6) into the family of the Proprietor, for instruction in all the branches of a polite and useful education, according to the English Academical Method.

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The select character of this Institution will obviate many of the evils attendant upon larger and more promiscuous establishments.

SESSIONS.

The first Session of the Institute will open on the first day of May next, and will close on the last day of September. The second Session will commence on the first day of November, and close on the last Friday in March.

All further information, references, &c., communicated *on application (post paid) to the* Proprietor, or at the office of this paper.

Orange N. J., April 28, 1849—tf

FOR Church Cushions—Crimson, Maroon, Drab, Blue and Green Worsted Damasks—Now receiving a large assortment. Also, Moreens—all colors; Carriage Makers' goods—Curtain Materials, Plushes, Velvets, &c., for sale by F. S. & S. A. MARTINE,
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NELSON JARVIS would respectfully inform the Rev. the Clergy of New York, "and throughout the United States," that he has removed his establishment from No. 130 Broadway, to No. 120 Bleecker, corner of Wooster street—where he continues to make up Cassocks and Robes, in addition to the regular business of his profession; and will duly appreciate a continuance of those favors which he has so long received from them.
May 19.

JOHN MACE, Sexton of the Church of the Mediator, (under the pastoral care of the Rev. Dr. Hawks,) and General Furnishing Undertaker, No. 75 Carmine street. Persons desiring information respecting the pews of the above church, which is now located in the large Chapel of the University, may obtain it by applying to the above, either at his office, during the week, or at the door on Sunday. July 28—1t$

BOOKS AND STATIONERY.—Huntington and Savage, Booksellers and Stationers, 216 Pearl-st., N. Y., keep constantly for sale a very large and well selected stock of School, Classical, and Miscellaneous Books, Blank Books, and Stationery, to which they would invite the attention of Booksellers, and Merchants generally.

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NEW ORGAN OF ANNUNCIATION Church, New York, Rev. S. Seabury, D. D. Rector.
At a meeting of the Vestry, held Oct. 2d, 1848, Floyd Smith, Esq., Chairman of Committee on the payment for the Organ, and approval of the same.

Reported. That after due examination by Messrs. C. D. Judah, and J. H. Cornell, whose report is appended, they recommend the acceptnace of the Organ, and move a vote of the Vestry commendatory of the instrnment, and of Mr. Jardine as the constuctor thereof.

"We report that the workmanship and material are of the best quality, which, combined with its *fine tone* and *perfect voicing*, renders the Organ, in all respects, an excellent and complete instrument, and that it is in all its details, faithfully and fairly made, and reflects much credit upon its maker."

The Committee offer the following resolutions.

1st. That this Vestry do hereby receive from Mr. Jardine the Organ built by him for the Church of the Annunciation, as being perfectly and completely finished, even beyond the requisites of the contract, and as being entirely satisfactory to this Vestry.

2d. That this Vestry, entertaining a high opinion of Mr. Jardine's competency as an Organ Builder, and having every reason to be well satisfied with the gentlemanly and very correct department of Mr Jardine in his intercourse with the members of this body while building the new Organ, take pleasure in recommending him to all persons who may require the services of an Organ Builder. Signed, FLOYD SMITH.

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Dr16,tf

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Sept. 2—tf